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Sober Discourse
OF
RIGHT
TO
Church-Communion.

Wherein is proved by *Scripture*, the Example of the *Primitive Times*, and the Practice of All that have Professed the *Christian Religion*: That no *Unbaptized* person may be Regularly admitted to the *Lords Supper*.

By *W. Kiffin* a lover of Truth and Peace

Act. 2. 41. Then they that gladly received his Word were Baptized: and the same day there were added to them about three thousand Souls.

Deut. 5. 32. Ye shall observe to do therefore as the Lord your God hath Commanded you, you shall not turn aside to the right hand or to the left.

Col. 2. 5. Joying and beholding your order and the stedfastness of your Faith in Christ.

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A
Sole Proprietor

OF
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T O T H E
Christian READER.

W*Hen it pleased God of his free Grace to cause me to make a serious inquiry after Jesus Christ, and to give me some tast of his pardoning Love, the sence of which did ingage my heart with desires to be obedient to his will in all things. I used all indeavers both by Converse with such as were able, and also by diligently searching the Scriptures, with earnest desires of God, that I might be directed in a right way of Worship; and after some time concluded that the safest way was to follow the Footsteps of the Flock (namely) that Order laid down by Christ and his Apostles, and Practised by the Pri-*

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mitive Christians in their times, which I found to be; that after Conversion they were Baptised, added to the Church, and Continued in the Apostles Doctrine, Fellowship, Breaking of Bread, and Prayer; according to which I thought my self bound to be Conformable, and having continued in the Profession of the same for these forty years, although through many Weaknesses, and Fears, Temptations, and Sufferings, yet not without some Witness from God of his gracious Acceptance and Strength to this very day: The sence I have of my own Weakness and Inability, would have been a Bar to me to appear in this Publick way, did I not see a necessity lying upon me for the Truths sake, and the sakes of many, by reason of some that have lately risen up to weaken, if not make void that great Ordinance of Baptism, by endeavouring to maintain, that all persons that Believe, although they never

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• *ver did, nor do Practice the same, may partake of the Ordinance of the Lords Supper, and all other Gospel instituted Duties. A Notion, not only Contrary to the Primitive Pattern, but the Constant Practice of all that ever professed the Christian Religion, or that own the Scriptures to be the Rule of Faith and Practise; and it would be a happiness to the Christian Religion, if all that Profess the same, did in other things agree as they do in this, namely, that none ought to be Partakers of the Lords Supper, but such as have been Baptised those that differ; in this matter from them, would be found to be as few in Number as they are Weak in Argument, and although I am well satisfied that the performance of all Duties and Ordinances, will be of no value to any man, further than Christ is enjoyed in them: the very Gospel it self Severed from Christ, will prove the Administration of Death, 2 Cor. 1. 21. The Power-*

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fullest Preaching, and the clearest Discourse of the free Grace of God hath no Life in it, unless the soul be led by the Spirit to Christ, who is the Life of all Duties. Knowledge of the Truth, and Obedience to it in outward performances, will as little save a mans soul as the Covenant of Works. Yet every man that hath an interest in Christ, is bound by the Word of God to be obedient to all his Commands. It was the great Commendation of Zacharias and Elizabeth, That they walked in all the Commandments and Ordinances of the Lord blameless, the Ordinance of Baptism is none of the least, the very Foundation of Religion being comprehended in the Form thereof, as appeareth at large by the Worthy and Learned Dr. Owen, in his Book of the Divine Nature and Personality of the Holy Spirit, pag. 50. viz. All things necessary to this purpose, are comprised in the solemn form
of

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of our Initiation into Covenant with God, *Math.* 28. 19. Our Lord Jesus Christ Commands his Apostles to Disciple all Nations, Baptising them in the Name of the Father, and of the Son, and the Holy Ghost, this is the Foundation we lay of our Obedience and Profession, which are to be regulated by this Initial ingagement, *pag.* 51. No fence can be afixed unto these words but what doth unavoidably include his Personality, we are alike Baptised into their Name, equally submitting to their Authority, and equally taking the Profession of their Name upon us. *Again,* By being Baptised into the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*, we are Sacredly Initiated, and Consecrated, or Dedicated unto the Service and Worship of the *Father*, *Son*, and *Holy Ghost*; this we take upon us in our Baptism: herein lies the Foundation of all our Faith and Profession with that ingagement of our selves unto God, which Constitutes our Christianity; this is the pledge of our entrance into Covenant with God, and of our giving up our selves unto him in the solemn Bond of Religion.

And concludes in pag. 52. If the Do-

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ctrine of a Trinity of Persons subsisting in the same undivided Essence, be not taught and ceat in these words, we may justly despair of ever having any Divine Mystery manifested unto us, I leave the Reader to peruse it at large.

If this Ordinance of Baptism be the Pledge of our Entrance into Covenant with God, and of the giving up our selves unto him in the solemn Bond of Religion, and we are hereby Dedicated unto the service of the Father, Son, and Holy Ghost, then must it of necessity be the First Ordinance, before that of the Lords Supper. We may as well conclude a man may go into a House before he Enters, and a man may be paid for his Goods, and afterwards receive Earnest, as any may lawfully partake of the Lords Supper before he is Baptized. And if we are sacredly Initiated and Consecrated, or Dedicated unto the Worship of the Father, Son, and Holy Ghost, as that Text Matth. 28, 19. sheweth we are, and take this upon us in our Baptism, and thereby owning the Spirit to be God, equal with the Father, and the Son, as that Faith which is to be exercised by us in all other Ordinances, than the admitting of persons

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to the Lords Supper, and other Instituted Duties, before they are Baptised, doth greatly weaken this main Argument of the Spirits being God, at least in the Practice of these Gospel Duties, for from what Scripture will it be made appear, that he is so to be owned in them, if ye partake of them before, or without being Baptised? if this be laid as the Foundation of all our Faith, and Profession, which are to be built upon in all our Profession, if it be omitted, the structure must needs be weak, we had need rather to have our Faith strengthened in the belief of so great and essential a Truth as the Divine Essence of the Spirit is, by the use of all means appointed to that end.

Mr. Francis Cheynel in his Learned Treatise, of the Divine Trinity, Printed 1650. pag. 258. quotes it as the Judgment of Iræneus, Tertullian, Athanasius, Basil, and others of the Ancients, That the Principal Fundamentals of the Christian Faith is Contained in the Form of Baptism, and founded on Matt. 28. 19. And in page 185. tells us, If any man in Athanasius's time asked, how many persons Subsist in the Godhead, they were wont to send him to Jordan, and there you may hear and see the blessed Trinity.

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ty. *Matt. 3. 16.* in pag. 381. God the Holy Ghost is to be obey'd, we are devoted to his Service in Baptism. And pag. 430. In Baptism we Christians are devoted and Consecrated to the Belief, Worship, and Service of God the Father, God the Son, and God the Holy Ghost: *By which we may see, what Esteem the Antients had of that Ordinance, and great Reason there is for every Christian to be found in the Practice thereof, seeing they are thereby Baptized into Father, Son, and Holy Ghost, as the first Foundation of our visible Profession of Christ; for as Repentance is the Visible initiating grace; so Baptism is called the Baptism of Repentance as the first initiating Ordinance.*

*I have for the satisfaction of All, in-
deavoured in the following Essay to clear
this truth both from Scripture and Ex-
ample, as also to produce the Judgment
of the Learned in all Ages. As for our
Modern Divines, you have their own words
set down faithfully by me, and as for those
who are more Ancient, I have requested a
Friend to Translate the same, which I
doubt not but is done Impartially. And
although I may expect to meet with Cen-
sures from some who will be ready to charge
the*

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the Truth herein with Uncharitableness and to be of a dividing Nature; yet I can with comfort and sincerity of heart in the Presence of God declare, I have no other design, but the preserving the Ordinances of Christ, in their purity and Order as they are left unto us in the holy Scriptures of Truth; and to warn the Churches To keep close to the Rule, lest they being found not to Worship the Lord according to his prescrib'd Order he make a Breach amongst them, neither are you presented with any new Opinion, but that which hath been the Judgment of all that have Professed the Christian Religion in all times; so that what Censure any shall make upon it, respects not us only, but the servants of God of all Perswasions in all Ages, and for my self, as I have a witness in my own Conscience, so I doubt not but I have the same also with those that know me, that I have made it a great part of my Duty, as I have had opportunity, to persuade all Christians to Love and Peace, to avoid judging, and reproaching each other under their differing Perswasions, to turn their Heats and Passions, which hath greatly abounded in our days one against another, into Prayer, and Supplication one for another, that

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that although they differ in their Light, it may not make any breach in their Love; He that knows most of the mind of God, knows but in part, for who art thou that judgest another mans servant? I shall trouble you no farther, but leave the perusal of this small Essay to thy serious consideration.

Thine in the Service of Christ,

W. K.

E R R A T A.

P Age 7. line 23. read *Waldenses*. p. 13. margent for *Si-
pra* r. *frustra*. p. 18. l. 8. r. *practisers*. p. 35. l. 20. r. *dis-
pensed*. p. 47. l. 19. dele of. l. 24. for *at* r. *until*. p. 57. l. 5. r.
the Rule. p. 70. l. 11. r. *principles*. p. 75. margent l. 4. r. *that*
they. p. 83. l. 14. r. *Suspiciens*. p. 85. l. 15. r. *Catechumens*. p.
86. l. 11. r. *Yet the*. l. 23. r. *except*. p. 89. r. *Baptism*. for p.
89. r. 87. for 92. r. 90. for 93. r. 91. for 96. r. 94. for 97.
r. 95. where line 9. r. *But*. l. 11. r. *Baptizing*. p. 97. l. 11. r. *In-
itiation*. p. 108. l. 1. r. *Judgment*. p. 109. l. 23. r. *of Christ*
commonly. p. 110. l. 18. r. *consequence*. for p. 211. r. 112.
where l. 24. r. *to joy in beholding*. last l. r. *none*. p. 118. l. 16.
dele *others*. p. 132. l. 11. for *first* r. *later*. p. 136. l. 19. dele *to*
p. 140. l. 21. r. *choise of*. l. 22. r. *inforce*. p. 148. l. 10 for *sheet*
r. *street*. p. 153. l. 12. r. *by the*. p. 158. margent l. 9. dele
one Law. p. 144. last l. for *But* r. *By*. Litteralescapes and mis-
pointings are left to the Candor of the Reader, to Correct
or Pardon.

T H E
P R E F A C E.

What was Praise-worthy in those Primitive Christians, to whom the Apostle Paul writes, 1 Cor. 11. 2. Can be no Blemish, but really a Duty in other Christians, in after times, to imitate; his words are, *I praise you, Brethren, that ye remember me in all things, and keep the Ordinances as I delivered them to you: our Translation of the * Greek Word (rendring it Ordinances) is excepted against by some Papists, especially Gregory B Martin,*

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Martin, reputed a great Linguist in the Rhemish Seminary, who would have it Translated (Traditions) to countenance the Romish Opinion; to which shall be opposed that the Greek Word signifies indeed Tradition, that is in English, a Delivery, viz. of Doctrines, Ordinances, Instructions, or Institutions, 2 Thess. 2. 15. by those Evangelical Preachers to their Auditors, which is nothing else but the Doctrine of the Gospel first Preached, (which is of the greatest and highest Authority,) and afterwards committed to writing by the Evangelists and Apostles as standing Records to future Age; so that any

Tradi-

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Traditions, besides what is written, are justly to be excepted against, and (in matters relating to Divine Worship) to be esteem'd Apocryphal. Because a Delivery of Transactions or Doctrines by Ancestors to Posterity by word of Mouth, is liable to many mistakes and uncertainties, by reason of the different constitutions and circumstances of men, who frequently introduce that Authority to colour their Inventions, or the product of their imaginary Fancies, with respect to Divine Matters. Though it is very apparent that such a Rule is not at all self-evidencing, for it cannot prove it self; nor

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is it *Demonstrative*, for it has no certain *Medium* to Convince; nor *Universally True* in all times and places, because Reports vary every where; neither is it *Unerring*, being no where stamp't with that Character; and lastly not *Plain*, for no doubting person can possibly examine all Traditions. Now these are some of the properties of a General Rule to try Controversies by, which being wanting in *Oral Traditions*, the word cannot here be understood otherwise than by *Ordinances* or *Institutions* of the Gospel * Recorded in the Scriptures, which were given for our Instruction, 2 Tim. 3. 16. written by the immediate Dictates

*So the
Syriack,
Version, &
Vatavlus,
render it.

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Dictates of the Spirit; preserved by the gracious Providence of God in the Church, from the injuries of Time, Ignorance, and Fraud, through all Ages; they have been kept with much greater care, than any other Books, Translated into all Languages, retained both by Orthodox and Hereticks, diligently observing and watching each other, so that there could not possibly happen any remarkable variation or alteration in them, but that presently the whole world would have exclaimed against it.

Mans Nature is very prone to be meddling with things beyond his Commission, which

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has provided the very pest and
bane of Christianity; for not-
withstanding that dreadful
prohibition, Rev. 22. 18, 19,
of adding to, or taking from his
word, is not Europe full of per-
nicious Additions and Sub-
tractions In the Worship of
God, which are imposed as
Necessaries as if we were
with a Divine Character,
though in themselves no other
than (as Christ himself calls
them) the Traditions of men
Matth. 15. 3. It is a superba-
tive and desperate piece of au-
dacity for men to presume to
mend any thing in the Wor-
ship of God; for it supposes
the All-wise Law giver capa-
ble of error, and the attempters
wise

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wiser than his Maker. And if Sovereign Princes and Worldly States be so jealous of their Prerogatives and respective Rights, that they will (to the utmost hazard) repel any Invader : If men be displeased to have their Laws undervalued by the private Judgments of those who rather Interpret than obey them: If the Conquest of an Enemy against the Command of his General, cost a Roman Gentleman his life, though his own Father were the Judge : If the killing of a Lion contrary to the Laws of the Kings Hunting (though to rescue the King himself) cost a poor Persian his Head; If the Architect that

Chrysoft.
in Rom.
Hom. 2.

Briston, de
Reg. Pers.
lib. 1.

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brought not the same (but as he judged a fitter) piece of Timber than he was commanded, to a Roman Consul, was rewarded with a bundle of Rods. If * Nadab and Abihu came to a Tragical end for their prohibited service, in offering not the same that was commanded, but strange fire before the Lord; what shall we say to such as mix their Inventions with the Sacred Institutions and Prescripts of the Great unerring Sovereign? When the same person who is to perform the Obedience, shall dare to appoint the Laws? Implying a peremptory purpose of no further observance than may consist with

* Levit. 10.

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with the allowance of his own Judgment ? Whereas true Obedience must be grounded on the Majesty of that Power that Commands, not on the Judgment of the Subject, or benefit of the Prescript proposed ; not so much from the Quality of the things Commanded, as from the Authority of him that Institutes. Is not such a Practice an Invasion upon Christs Prerogative ? Do not such men make themselves (as it were) Joynt Authors of his Ordinances ? And may it not be truly said that whoever Practices any Institution otherwise than as was appointed by the Supreme Law-giver,
does

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does not Honour the Ordinance,
but an Idol of his own making?
Mixtures are useful for two
purposes; viz. Either to
flaken and abate some thing
that is excessive, or to supply
something that is deficient: and
so all Heterogeneous mixtures
do plainly intimate, either a
Viciousness to be Corrected,
or a Defect to be Supplied:
Now it is no less than Blasphemy
to charge either of these
upon the Pure and Perfect
Word of God, and any Glosses
that take away or diminish
the force of it, or human Traditions
that argue any defect,
are equally dangerous and
impious. To stamp any thing
of a humane Original with a
Divine

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Divine Character; and father
it upon God, is one of the
highest and most daring Pre-
sumptions the Pride of man
can aspire unto, and is provi-
ded against by special prohi-
bitions and threatening, Deut.
12. 32. and 18. 20. Jer. 26. 2.
Prov. 30. 8.

When that question shall
be askt, *Who hath required this
at your hands?* I doubt it will
be no sufficient plea to say,
That if we have erred in any
Punctilio's of Divine Truth,
it was for Peace and Unions
sake, &c. For, *No motions of
Peace are to be made or received
with the loss of Truth:* Nor
may the Laws, Orders, and
Prescriptions of Christ be al-
tered,

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tered, or varied, in any title, upon any pretence whatsoever, God having never given any such Prerogative to mankind, as to be Arbitrators how he may be best and most decently Worshiped.

It is not to be questioned but all Protestants, or any sober impartial Persons, that bear any Reverence to the Divine Majesty and his holy Word, will readily own these General Theories, which are so self-evidencing, that if any gain-say them, he does at the same time strike at the Majesty, Wisdom, and Authority of GOD, the most daring and desperate Enterprize in the World.

Now

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Now this being (as it must be) granted, *viz.* That no part of Gods Law, or Worship, whether we respect the *Manner or Form*, or the *Matter and Substance* thereof, is to be altered without the expresse Order and Direction of GOD Himself; It will lead us to a Sober Enquiry, *Whether the Opinion here examined, be grounded upon the Law and Word of God.* To do which, for Methods sake,

Chap. 1. *We will state the Question.*

Chap. 2. *We will propose some Reasons why Unbaptised Persons may not be admitted to the Lords Supper.*

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Chap. 3. We will produce some Scripture - Demonstrations to evidence that such a Practice (viz. so to admit them) is not Evangelical.

Chap. 4. We will shew that it is against the Practice and Judgment of all Christians that have owned Ordinances, for above Sixteen hundred Years.

Chap. 5. We will Answer Objections.

In the prosecution of which Heads, we shall labour to sift out Truth Impartially, propose our own Judgment candidly and plainly, without the least Reflection upon, or Prejudice to our Christian Brethren that dissent

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dissent from us in this Point, with whom and with all that can own the Name of the Lord *Jesus* according to his Gospel, we desire to live in Brotherly Love and Christian Society, and if we find our Brethren entertain any unsound Notion with respect to *Gospel Truths*, we look upon it as our duty to endeavour to inform them of it, in a meek and sober way; and if we fail of success, then to leave them to the Lord, who in his own due Season will uncloud those Sacred Mysteries, which yet are hidden to a great many.

We are not willing to be Censorious, nor arrogate that wisdom to our selves, as to think

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think that we are wiser than others, yet in all Modesty we may be bold to affirm, that in the point here handled, we have the Scriptures, and the concurrence of * all Christians from the beginning, to this Age, on our side ; whereas the opposite Opinion can challenge but a few Favourites, and is of a very late Original : which is not the main Reason brought here to oppose it, but only serves for a Collateral Evidence, to illustrate the Arguments proposed from Scripture, and to shew that the eminent Professors of, and Sufferers for Christianity have owned it, which is no slight Circumstance to sober and considering Christians.

CHAP.

* See Ch.
4. following.

(1)

A Sober Discourse of Right to Church-Communion: Wherein is proved, That no Unbaptized Person may be Regularly admitted to the Lords Supper, &c.

CHAP. I.

The Question Stated.



IN the Stating of this Question it may be necessary to examine how far we disagree, & wherein we concur with our Dissenting Brethren, because that will prevent much needless Discourse, and lead us to debate the matter in Dispute only.

C

The

The Professors of the Christian Religion, are distinguished by certain terms, invented by their opposites, to know them by, as *Prelatical, Presbyterian, Independent, Anabaptist, &c.* And it were well if such names were laid aside, and the Title of Christian Brother reassumed, because they agree in Fundamentals. Now of all these, our Controversie in the Case in hand is only with some of the last, who are (though not rightly) called *Anabaptists*. As for the others, their avowed Principle is, To admit none into Church-Fellowship or Communion, that are Unbaptized: Yea so positive are the Papists, that they look upon all so far from being qualified for Church Communion, till they are Baptized, that they say they are all damn'd that die without it; but we derive no Authority from their practice. The Church of England receives

receives no Member into their Communion without Baptism, neither do Presbyterians, Independents, nor indeed any sort of Christians that own Ordinances, admit any as a Church-Member without Baptism. We shall therefore direct this Discourse to our Dissenting Brethren, of the Baptized way only, who reason thus, *That there being no Precept, President nor Example in all the Scripture, for our excluding our Holy Brethren that differ in this Point from us, therefore we ought not to dare to do it.*

Now how unsafe, unsound, and of what pernicious Consequence, such a Position in its direct tendency is and has been, shall appear in the Chapter of Objections; to which at present we refer— Only in general we say, That if by *Precept, President, or Example*, is meant such, in express words, viz. such Texts of Scripture as

prohibit Practices by name and circumstance, then Popish Purgatory, and Monckery and ten thousand other things, as Doctor Owen well says, may be made Lawful by this Argument, there being not an expresse word in Scripture that prohibits those things by their very name, because not then in being. If it be meant what may be inferred by *direct and plain consequence* in the true *Logical* Notion of it, without Sophistry or Quibble, I am satisfied we can produce, *Precept, President, and Example*, that it is our Duty to withdraw from disorderly Walkers. And our Dissenting Brethren grant, that the Administration of Baptism, by *Rantism* or *Sprinkling* in Infancy is disorderly, as being a Practice without Example or Consequent Warrant from Scripture, and Administered to a Subject not capable, or qualified to receive

ceive it, nor in an orderly manner. And therefore it is so much the more wonderful, that they above any, should blame us for obeying the Solemn Command we read, *2 Thess. 3. 6.* viz. *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the Tradition which ye received of us.* Which last

Phrase * (the word [*Paradosis*] signifying not only Doctrine delivered, *Matth. 15. 2, 3.* But also a Command, Ordinance or Institution, as before, *2 Thess. 2. 15.*) plainly makes out that they were not only to withdraw from persons of *disorderly* Conversation, or defective in *Morals*, but also from such as were corrupt in Doctrine, or disorderly in their Gospel-Administrations, that being as great a violation of Gospel Order, and as pernicious to Christians as Im-

τι μὴ κατὰ
τὴν παράδο-
σιν, &c.

morality, which must be granted, or else there is no Authority given to the Church to deal with Members of corrupt Principles, &c.

Now this *Command* being *General*, includes all disorders of any kind, in *Manners, Doctrine, or Practice*, and is a sufficient Warrant (were there no more) for our Obedience, to exclude such as disorderly practice the Ordinance of Baptism, from our immediate Communion at the Lords Table, though not from our Love and Affection, for we hope they walk according to their Light, and the Error being not so fundamental as to endanger their Eternal state, we esteem them Christian Brethren and Saints, for whose further illumination we daily put up our Prayers.

But in regard we are convinced (1.) That it is the Duty of all Believers to be Baptized in Water up

on Confession of their Faith, &c.
 (2.) That none but such ought to
 be Baptized. (3.) That such as
 Practise otherwise deviate from
 the Rule of the Gospel, and
 the Precedents Recorded there.
 (4.) That such a Deviation is in
 it self disorderly, and in the Con-
 sequence dangerous, as bringing
 many unregenerate Members into
 the Church, &c. We conceive
 our selves bound by the indispen-
 sable Rule of our Duty, to bear
 our Testimony against such a Pra-
 ctice, and in the most Healing
 manner we can, to discharge our
 selves from being countenancers,
 or abettors of it, which we can
 do no other way (unless they will
 be reclaimed) then by withdraw-
 ing from those disorders; after
 the Example of the *Primitive*
Saints, of the *Ancient Waldensoe*,
 our *Modern Reformers*, &c. (5.) We
 are satisfied that we are guilty of
 no *Schism* in that particular, for

we separate not from any Christian as such, but hold Communion as far as we agree, and where we cannot agree, we dare not but obey the Command before recited, though we expose our selves to worldly inconveniencies by it ; *The least particle of Divine Truth being more valuable than any thing the world can present :* for which our Brethren should not blame us, but rather seriously examine our Reasons and Arguments, and then judge.

The farther prosecution of this matter is referred to its proper Head : And therefore we shall propose to consideration the following Inquiry, viz,

Question. *Whether Persons Unbaptized may Regularly be admitted to the Communion of the Lords Supper?*

To obviate a Cavil, which may be made, the Reader may understand that under the term [*Unbaptized*] we comprehend all persons that either were never Baptized at all, or such as have been (as they call it) *Christned* or Baptized (more properly Sprinkled) in their Infancy. Now our Dissenting Brethren with whom we have to do, look upon this way to be absolutely invalid, and so no Baptism (else they would not be Baptized themselves) and consequently esteem all such as Unbaptized: so that we need not prove what is granted, and shall therefore proceed to examine the Question in the following Chapter.

CHAP.

CHAP. II.

*Reasons why Unbaptized Members
may not be admitted to the Lords
Supper.*

That persons Unbaptized may regularly be admitted to the Communion of the Lords Supper, is denied from these Reasons :

1. Because this Opinion tends to destroy the Nature, Ends, and Uses of these Gospel Ordinances. The nature of *Baptism* is Spiritual, when rightly Administered : Was it not submitted unto by the Primitive Christians ? Was it not the first Act done by them, after their Conversion ? *Act. 2. 41, 42.* Whereby they became visible Professors of the Gospel of Truth, which figured their Death, Burial, and Resurrection with Christ. *Rom. 6. 4. Col. 2. 12.*

Is

Is it not an Institution stamp'd with as Divine a Character, and as Sacred a Sanction as any in Scripture? All Nations taught, being to receive it, and being of the same duration with Preaching, submitted to by Christ himself, before he entred upon his Publick Ministry (which is the most Illustrious *Example* in the World) witnessed unto by the Renowned Worthies of all Ages.

Now that this Ordinance, being of that quality, enforced by so great Authority, submitted to by such Examples, and serving for such gracious ends, (as to be the Symbol of Regeneration, in which a Believer is made a Partaker of those Divine Conveyances, those communications of Grace, and increasings of Faith, promised by the Lord *Jesus* to his sincere followers,) should be put in danger of being quite abolisht, and the practise lost by an unseasonable

ble and mistaken apprehension, and that by such persons, as own Baptism to be as here represented, is a matter something strange, and 'tis to be feared, will prove in the consequence of ill Effect, not only to this, but the succeeding Generation, if they that Espouse it should go about to propagate this new Principle: to prevent which, (if it may please the Divine Will to bless these lines) was the only end of this Essay, and that purely out of the Zeal I have to preserve (as much as in me lies) the Ordinances in their purity, as they were delivered to us by Christ; for we all know what a vast trouble and hazard the Reformers (and indeed many that are alive at present) had to Rescue this, as well other Truths and Ordinances, from the Ridiculous Additions of Sanguinary Persecuting Romanists, under whose Captivity it groaned for some Ages.

To

To enforce what is said, I shall endeavour to shew here some of the ill consequences of this Opinion, and the small reason our Brethren have to propagate it, though I still reserve much to the Chapter of Objections, where their Reasons will be more largely reply'd to.

1. This Opinion has a direct tendency to invalidate, or indeed, quite throw out of doors, and discontinue the use of a Foundation Ordinance, or Principle of the Gospel of Christ, *Heb. 6. 2.* For if Unbaptized Persons may be admitted to all Church Priviledges, does not such a practice plainly suppose that it is unnecessary? for to what purpose is it to be Baptized (may one Reason with himself) if he may enjoy all Church Priviledges without it? The Baptists (if once such a belief prevails,) would be easily tempted to lay aside that reproached Practice, (which

*Supra sit
per plura
quod fieri
potest per
pauciora.*

(which Envious Men have unjustly derided and asperfed,) of being *dipt*, that is Baptized; and challenge their Church Communion by vertue of their Faith only; and such as Baptize Infants would be satisfied to discontinue the practice, when once they are perswaded, that their Children may be Regular Church-Members without it; for if it be superfluous, discreet and thrifty People would willingly be rid of the trouble of Christning-Feasts, (as they call them) and all the appurtenances thereto belonging: so that in a short time we should have neither old nor young baptized, and by consequence be in a likely condition to lose one of the Sacraments, which would easily make way for the loss of the other, both having an equal Sanction in Scripture; and the Arguments that disanul the one, will destroy the other, and consequently all Ordinances,

and

and Modes of Worship, and lastly, Religion it self. For if a thing expressly commanded, and practised by Christ, be lookt upon as unnecessary, every man will conclude, that 'tis all one, whether he takes or leaves it, and will, if he can choose, rather leave it, since the taking it up, is something troublesome and of no use, (as is supposed) which begets an Opinion, That Christs Laws may be dispens'd withal by men, and so lessens that Reverence and Esteem which persons ought to have for Christ: and when such do once make a Breach in those Boundaries & Limits, which they are enjoyned not to pass, they seldom stop in that extravagant Career till they run beyond all Religion into Atheism, or pretended Enthusiasm. So that (at best) this Opinion tends to encourage persons in the neglect or contempt of Religious Duty, or to
the

the loss thereof quite and clean; which is, no less, than to be, not only an Accessary, but (in a great measure) the Cause of that sin.

2. This Opinion gives up a Cause and Truth that has been by judicious Pens well Defended both from Scripture and Antiquity, and which these Brethren themselves are convinced to be a Gospel Truth: for if it be once admitted that it is not necessary to Church-Communion, every Man of sense will infer, That our contentions for it were frivolous, our Separation Schismatical, and our Suffering the Penalties of Humane Laws, foolish; and consequently, we shall be exposed to the Reproaches of such as are (without this advantage) ready enough to Revile and Persecute us.

3. This Opinion perverts or rather destroys Order & flatly contradicts the Practice of the Primitive

tive

five Christians ; It is said, *Act 2. 41. Then they that gladly received his Word were Baptized.* Here is the right Gospel Order, First, *they that gladly received the Word* ; that is, they that believed, and no other, were immediately *Baptized*, (that it was immediately, appears by the Adverb *then*) which was the second Work, *and the same day* (viz. after they believed and were Baptized) *there were added unto them*, (that is, received into Church-Fellowship, by Faith and Baptism) *about Three thousand Souls.* ver. 42. *And they continued steadfastly in the Apostles Doctrine and Fellowship* (that is in the same Faith and Communion,) *and in breaking of Bread and Prayers* (that is in the enjoyment and Administration of Church Ordinances :) Is not here a famous Instance or President of their Practice, which answers those frequent and undecent Clamours of such, who call

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2 Theff.
3. 6.

for *Scripture* to justify the *Exclusion* of our holy Brethren that have not been so Baptized. * Whereas in the fore-going Pages, there is a *Scripture* cited, That justifies our withdrawing from disorderly walkers; and such as make this Out-cry own the practices of Infant Baptism in that particular to be such, and therefore our Separation for that Reason (pursuant to that Express Command) is lawful; which they must grant, or deny *Infant Baptism* to be disorderly; or else must say, that there be some disorderly walkers, that we may and ought to have Communion with, notwithstanding that solemn Prohibition of it, 2 *Theff.* 3. 6.

And whereas it is said, That Baptism was never Ordained of God to be a Wall of Division, between the holy, and the holy; the holy that are, and the holy that are not so Baptized with Water,

Water, as we, &c. It is Answered,

1. The Phrase [Wall of Division] is ambiguous ; If it be meant of a total Exclusion of other Christians from our Love, Charity, and Christian-Communion, as far as we agree ; we do not look upon Baptism to be such a Wall of Division, neither do we so practice it.

2. If it be meant, of an Excluding from immediate Church-fellowship, although we meet not with this Phrase, [viz. Wall of Division] in those very words, yet we find what is equivalent in 2 *Theff.* 3. 6. and several other Texts : and it is remarkable, that the Word Translated * *disorderly*,

is a *metaphor* borrowed from the Custom of War, wherein every Souldier hath his Station assigned him, from which, when he *swerves*, he becomes disorderly, which the *Apostle* Elegantly uses, to denote, That every Christian is a Souldi-

* ἀτακτος
ex a priv.
τῆς τακτικῆς
Ordinatus.
ἀτακτος.
inordina-
tus vel ex
ordine, out
of Order.

er that's Lifted under the Banner of *Christ*, and must keep his exact Station appointed him, without the least inclining to the right or left hand, backward or forward, without the Word of Command. *Beza* upon the place tells us, that *Livius* was wont to use this word of Soldiers, that kept not their Station: And *Stephanus* calls those Souldiers by this Name, who are disorderly. From this *Emphasis* of the word, we may gather, That if Military Commanders expect a punctual and regular Obedience from their Soldiers; and severely punish such as break their Array, or quit their Stations; The Lord (who is a Jealous God with respect to his Worship, and positive Institutions) will call any, that presume to break the Order he has prescribed, to a severe account, as hath been, and shall be further demonstrated.

3. This Assertion reaches any other

other Gospel-Ordinance, as well as *Baptism* : For if it should be said, That the *Supper* was never Ordained of God to be a Wall of Division between the Holy and the Holy, that do not so receive it as we, it will as rationally follow with respect to this, as well as *Baptism*, that we should not exclude a person that doubts it, or positively asserts it to be needless, from our Communion, which may be likewise said of any Church-Ordinance whatsoever ; and consequently, the Rule of Communion must not be what we find written, but the Sanctity of the Party (whether pretended or real) that proposes himself as a Member. For I would ask those that pretend tenderness, and for that cause admit Persons to the *Lords Supper* that are Unbaptized, that if any person should desire to joyn to a Church, and yet declares, he wants Light to practice

the Ordinance of the *Supper*, but in other things would be of their Communion, whether they would admit him upon those terms, he wanting Light in that Ordinance of *Christ* wherein the Communion of the Church doth chiefly consist? If they would admit him, they open so wide a gap, that any Ordinance upon the like pretence may be dispenced with, and two or three, yea all, as well as one, may be Cashier'd, and *Church-Order* may be quite turned to an *Anarchy*. If they would not admit a person upon the said terms, then 'tis necessary to produce some Divine Law that makes the *Supper* more Essential than *Baptism*, or else the practice can never be justified. But that no such Authority can be shewn, is undeniable; for that *Divine Law* that Ordained the *Supper*, did also Establish *Baptism*. If it be said, *Matt. 26. 26. Luk. 22. 19. 1 Cor. 11.*

24. *Take eat, this is my Body. This do in Remembrance of me, &c.* It is also said, *Matt. 28. 19. Go teach all Nations Baptizing them in the Name of the Father, and of the Son and holy Ghost. Act. 2. 38. Repent & be Baptized every one of you for the Remission of Sins, &c. Act. 22. 16. Arise and be Baptized, & wash away thy Sins, &c.*

Do the former Scriptures Institute the *Supper*, and Command its constant Observance? The latter do as well Institute *Baptism*, and Command its constant Observance, the very same Sanction, the same Spirit, with equal Authority Establishes both, giving *Baptism* precedency in order of time, as being the Sacrament of the Spiritual Birth, and the other of Spiritual Nourishment and Growth; and surely there is as much need of being *New Born*, as being *Spiritually fed*, that being of absolute necessity with respect to priority, in order to this.

Did *Christ* himself Celebrate this *Supper*, as before? Why the same Lord *Jesus* before he entred upon his Publick Ministry, was Baptized, *Matt. 3. 16, 17.* And *Jesus* when he was Baptized, went up straight-way out of the Water; and lo the Heavens were opened to him, and he saw the Spirit of God descending like a Dove, and lighting upon him; saying, *This is my beloved Son, in whom I am well pleased.* Here the whole Trinity appears, the Father by a Voice, the Son in his Body, and the Holy Ghost like a Dove: All Three make the Triumph, and Ratifie the Affair; never was any Ordinance graced with such a Presence, nor made Authentick by a more Illustrious Example.

Does the *Supper* shew forth the Lords Death till he come? *1 Cor. 11. 26.* So Baptism is a lively symbol of the Death, Burial, and Resurrection of Christ, *Rom. 6. 4. Col. 2. 12.* Does

Does *Examination* go before the *Supper*? 1 Cor. 11. 28. So *Faith* and *Repentance*, the two great Gospel Graces, with *Confession* of sins, are necessary Antecedents to Baptism, *Act.* 2. 38. *Act.* 8. 37. and all these are altogether as necessary before the *Supper*.

Is it said *John* 6. 54. *Who* eateth my flesh and drinketh my blood, hath eternal life? &c. So it is said *Mark* 16. 16. *He* that believeth and is baptized shall be saved, &c. 1 *Pet.* 3. 21. The like figure whereunto, even Baptism doth also now save us, (not the putting away the filth of the flesh, * *ἐμπεριωρισμὸς* but the * stipulation (or answer) of ^{μζ.} *Stipulation* a good Conscience toward God, by the Resurrection of Jesus Christ. As the *Supper* is a Spiritual participation of the Body and Blood of Christ by Faith, and so (not meerly by the work done) is a means of Salvation; so Baptism Signs and Seals our Salvation to us,

us, which lies in *Justification* and discharge of sin, &c.

By this brief *Parallel* we may see that *Baptism* is not only ordained and ratified by the great Law-giver, as well as the Supper, but that it is dignified with as Spiritual *Encomiums* as any Gospel Ordinance can be; and if the advantage inclines to either of them, it is evident that the New Testament more frequently mentions the Command and Practice of Baptism than of the Supper: for besides the Great Commission, *Matth. 28. 19. Mark 16. 15, 16. &c.* you have frequent *Precepts* and *Examples* of it. *Act. 2. 38. Act. 8. 38. Act. 9. 18. Act. 10. 48. Act. 16. 15, 33. Act. 18. 8. &c.* Neither do we find any one Ordinance of the New Testament so made use of by the Apostle to incite Christians to dye to sin and live to God, as this Ordinance of Baptism, being that which

is signified thereby is called a *Burial with Christ*, Rom. 6. 4. *A putting on of Christ*. Gal. 3. 27. *The signification of the washing away of our sins by the blood of Christ*, Act. 22. 16. That having an interest in Christ, and being buried with him, *We may walk in newness of life, &c.* Whereas besides the Institution of the Lords *Supper* by Jesus Christ, instanced by the several Evangelists, that Ordinance is but four times mentioned, viz. Act. 2. 42. Act. 20. 7. 1 Cor. 10. 16. and 11. 23. By all which it appears that the Ordinance of Baptism, as it has the *Precedency* in point of Order, so it is more frequently mentioned, and more earnestly inculcated, than the other, & therefore the *Obligation* to preserve it, as *Delivered by Christ and his Apostles*, is indispensable.

4. In regard it is granted by such as hold the opinion here argued against, that *Baptism* and the *Supper*,

per, &c. are *positive Institutions*; It will unavoidably follow, that all the Force and Authority they have upon the Conscience in point of Practice, is to be derived from the plain express *Law* and *Word* of God, which made them Ordinances; from whence only we are to seek both a Warrant for, and the Method and manner of Practising them. The Direction given to *Moses* was, *See that thou make ALL things according to the PATTERN shewed thee in the Mount, Heb. 8. 5. Exod. 25. 9. to 40.* And no less exact are Christians to be in the Administration of Gospel Ordinances; since to deviate from the express Rule, is branded with the odious Title of *Will-Worship*, and *humane Tradition*.

All Sound and Orthodox Writers with one mind agree (and meer Reason teaches it) that where a *Rule* and express *Law* is pre-

prescribed to men, that very *Pre-
scription*, is an exprefs prohibiti-
on of the contrary : Here we have
the Order of Gospel Administra- Act. 2. 38
to 42.
tion, not only Commanded, but
Practised. First they Preached ;
and such as were Converted, were
Baptized ; such as were Baptized,
walkt in Church-Fellowship, &c.
Breaking of Bread and Prayers ;
which being so exprefs, what ne-
cessity is there to be wise above
what is written, and to clamour
for *Precept* or *Example*, to prove
that Baptism is a bar to Commu-
nion, since we read every where,
(where Gospel order is set down,)
that all such as were received,
were first Baptized ; and not one
instance in the whole Bible, that
any were received without it.
Nor is it rational to think that
any were admitted to Church-
Fellowship any other way, unless
we will say that these positive
Precepts were calculated for some
only,

only, and not for all Christians, which is not only absurd, but against the very Letter of the Scripture, *Matth. 28. 19. Teach all Nations Baptizing them*, that is every individual that gladly receives the Word in every Nation: *Take Eat, &c. Drink ye all of it, Matth. 26. 26. &c.* That is, every individual Member of the Church. Which Interpretation must needs stand, until the Maintainers of this new Opinion can assign to what sort of Christians these Divine Precepts are obligatory, and to what sort they are not; a thing impossible to be made out. Which I shall shut up in the words of Mr. Coxe, in his late *Discourse of the Covenants*, page 131. *In matters of Positive Right (saith he) we can have no warrant for our practice, but from a Positive Precept: for things of this kind fall not within the compass of Common Light, or general Principles of Natural Religion;*

gion; but have their Original from a particular, distinct, and independent Will of the Law-giver. And therefore Inferences built upon General Notions may soon lead us into mistakes about them; if upon such inferences we Form a Rule to our selves of larger extent than the express words of the Institution do warrant. Which as it is a sound and excellent Truth, quite overthrows this practice of admitting Unbaptized persons to the Communion of the Lords Supper, there being no positive Precept to warrant it: and therefore is queried how this their Opinion can be consistent, or reconciled with these expressions?

Quere
how consistent,
Ec,

To conclude: The ends and uses of Baptism being (1.) To represent to the Eye and Understanding by a visible sign or figure what hath been Preacht to the Ear and Heart. (2.) To witness Repentance, Matth. 3. 6, 11. Act. 2. 38. Mark

* *παροξύνω* *ad iram, vel ad emulandi studium provoco,* To provoke to wrath or jealousy.

Lord to * jealousy? Are we stronger than he? And ver. 23. to prevent all mistakes sheweth that in things of an indifferent Nature, there might be a lawful use of them provided therein all occasion of offence were avoided. And elsewhere (*viz. Rom. 14.*) he Treats largely of the duty of Saints to bear one with another, and not to withdraw their Love and Affections from each other, where the matter of difference lay only in such things, as in themselves had no relation to the Worship of God.

In the beginning of this Chapter he exhorts them to be followers of him as he was of Christ, by which he informs them that no mans Practise or Example ought to be any further followed than they follow Christ.

In the Text he commends them for their care in keeping the Ordinances of Christ pure, both with respect

respect to matter and form, as appears by the Phrase [*as they were delivered unto you*] from whence we may observe,

That it is a Practise praise worthy for the Churches of Jesus Christ to preserve and keep the Ordinances of Christ, as they have been delivered by Christ and his Apostles to them. because,

I. We hereby advance the Wisdom of Jesus Christ, who hath in his House ordered all things so, to the effecting of those ends for which he hath appointed them, that there is no necessity of mans Additions, either with respect to the matter of them, or the Order and Method in which they are disposed. Now the Church of Christ is his House, and his Wisdom shines greatly, not only in the Food he hath provided for them, but in the way by which they receive it from him, there being nothing that

intrencheth more upon the Wisdom of God, than that (when he hath prescribed a method in his Word) men should presume to alter or change the same; it being a much greater sin than the bare Omission of any Duty, for by our Omissions we shew only our weakness and shortness of what we should know and do; but by Additions, we cast a blemish upon the Wisdom of Christ, as if we were wiser to order things than he.

That which occasioned so great an astonishment in the Queen of *Sheba*, *1 Kings 10. 4, 5, 8.* Was the observation of the Order of *Solomons* House, which made her admire his Wisdom. And surely the Wisdom of Christ is very eminently seen in the Order wherein the Ordinances of his House ought to be Practised. The Apostle *Col. 2. 5.* Rejoyced to behold not only the stedfastness of their Faith, but their Order also

in the Gospel of Jesus Christ.

2. Because the Ordinances of Christ are given by him to his people as a Trust, and therefore great care and fidelity must be used to keep them as they were delivered by him: For as in Humane Affairs, the exact conscientious and upright management of a Trust, is a certain note of the Integrity and Honesty of the Trustee, so the violation of it is a high breach and violation of Sincerity and Faithfulness. Hence the Apostle so earnestly exhorts Timothy to keep that which was committed to his trust, * 2 Tim. 6.

20. Yea, the glorious Gospel itself, (of which this Holy Ordinance is a part) is said to be committed to the Apostles Trust, 1 Tim. 1. 11. And so it is indeed committed to the Care and Trust of all True Churches of Christ, who are to be accountable for it, to the Great Lord and Author

* *παρὰ τὴν* any thing deposited, or credited to ones faithfulness, and trust.

of it the Lord Jesus Christ, &

3. Because it preserves the Beauty of the House of God. For whatsoever is prescribed by the Lord Jesus, with respect to his Worship, is full of Beauty, Harmony, and Order, every thing answering its respective end, and what is signified thereby: and as Grace shines in its lustre in the orderly exercise thereof; so do the Ordinances of Christ: For as Regeneration is the first work of God upon the Soul, in order to the exercise of the Graces of Christ given, hath he appointed Baptism, as that which is the first Ordinance to be Practised, which doth more particularly, than any other Ordinance in the signification of it hold out, and visibly represent our New Birth, and therefore is called the Baptism of Repentance.

Mark 1. 4. Luk. 3. 3.

Sutable hereunto does that
 Learned and Eminent Divine
 Mr. *Daniel Rogers* expresse him-
 self. * ‘ Baptism then is the First

‘ Sacrament of the Gospel, consist-
 ‘ ing of Water, which is Sacra-
 ‘ mentally Christ; or wherein by
 ‘ Water duly applyed, not only
 ‘ the presented party is made a
 ‘ Member of the visible Church;
 ‘ but also Sealed up to an invisible
 ‘ Union with Christ, and thereby
 ‘ interessed in all those benefits of
 ‘ his, which concern the being of
 ‘ Regeneration.

‘ By calling it the first Sacra-
 ‘ ment, I point at the Precedency
 ‘ and Order of Baptism. The
 ‘ which all those Names of Bap-
 ‘ tism both in Scripture, and else
 ‘ where do approve. Its the Seed
 ‘ of the Church, as the other is of
 ‘ Food. It issued first out of the
 ‘ side of our Lord Jesus upon the
 ‘ Cross. Its the Creating Instru-
 ‘ ment of God to produce and form

*Treat. of
 the two
 Sacram. p.
 71. Prin-
 ted, 1633.

Tit. 3. 5.

'the Lord Jesus to a New Crea-
 'ture, and to Regeneration in the
 'Soul. Its called our Union with
 'Christ, our Marriage Ring, our
 'Military Press-mony, our Matri-
 'culation, Cognizance and Cha-
 'racter of Christ, our Implanting
 'or Ingrafting into him, and his
 'Body, our Ship, our Ark, our
 'Red Sea, our putting on of
 'Christ. For as all those go be-
 'fore our Nourishment, Commu-
 'nion, Cohabitation, service, Fruit,
 'Manna, or Food from Heaven, so
 'this Sacrament must go before
 'the other. Breeding, Begetting
 'and bringing out of the Womb,
 'doth not more Naturally go be-
 'fore the feeding of the Infant by
 'the mothers Breasts, then this
 'Womb of the Youth of the
 'Church goes before the Milk
 'thereof; the Church being no
 'Dry Nurse, but a Mother of her
 'own, the Sons and Daughters of
 'her own Womb--- Let all who
 'desire

'desire to taste of the Sealing power
 'of the second Sacrament to Nourish
 'them as Saints: First prove
 'the Sealing power of the former
 'Sacrament to beget and make you
 'Saints. *And a little after---* Be-
 'ware--- lest the Lord be froward Pag. 72.
 'with them that fight against the
 'God of Order: lest instead of
 'finding Nourishment before
 'Breeding, as they Rob God of his
 'Order, so they meet with Wrath
 'and Judgment, before Mercy and
 'Salvation; yea lest God accurse
 'their single emptyness of Christ,
 'with such a double barrenness, as
 'will admit no Conception or
 'Birth.

' *And very pathetically pag. 73.*
 'after he hath shewed that Christ
 'hath joyned Water with a kind of
 'equal necessity with himself, *Mar.*
 '16. 16. *John* 3. 5. *subjoyns* 'Shall
 'not he who despiseth Water
 '(appointed to such an unsepara-
 'ble Holy end) despise the Ordai-
 'ner

Exod. 20. 7. ner of Water? shall we take his
7. name in vain, by slighting that by

Matth. 19.
6.

which he makes himself and the
power of his Word and Spirit
manifest to beget the Soul to him,
and be holden guiltless? When
Christ hath put both in one,
shall we dare to say the one is
strong, the other is base? shall
we slight it, slack our haste to it,
our Holy preparing of our selves
to it, our abiding at it, our offer-
ing up Prayers for blessing it, our
making it the joynt Object of our
Humiliation, Faith, Reverence,
and Thanks? Far be it from us,
so to abhor that Popish *Hyperbo-
lical* esteem of it, and the merit
of the work wrought of it;
that we run into another Riot to
disesteem it? Doubtless he that
cares not for Christ in the Word,
Christ in the Promise, Christ in
the Minister, Christ in the Wa-
ter, Christ in the Bread and
Wine, Christ Sacramental; cares
as

'as little for Christ God, Christ
 'Flesh, Christ *Emanuel*. By these
 'he comes near. And *He that de-* Matth. 10.
 'spiseth you, despiseth me, and him 40.
 'that sent me. Beware we of such
 'contempt, even in the secretest
 'of our thoughts and Affections :
 'and let Christ in the Water be
 'Honoured as Christ, for that
 'sweet Union and Fruit which he
 'brings to poor Souls thereby. If
 'Jordan be precious when God
 'will use it, for the Angels Heal- 2 Kings 5.
 'ing by it, much more this. 14.
John 5. 2.
 'Pag. 81. The Lords Scope in
 'Baptism is an inward Grace, but
 'this general Priviledge is to all
 'equal, *viz.* A badge of an out-
 'ward Member: distinction from
 'the common Rout of the World,
 'out of the Pale of the Church.
 'The Lord appointed Circumcisi-
 'on as a Seal of the Righteousness
 'of Faith chiefly: yet as an over-
 'plus he allowed it to be the Diffe-
 'rence of all other Nations from
 'the

the Jews. It was a Fence and
 Wall of Separation from them in
 all their Converse. So is Bap-
 tism now a mark or badge of ex-
 ternal Communion: whereby the
 Lord settles a Right upon the Per-
 son to his Ordinances, that he may
 comfortably use them as his own
 Priviledge, and wait for the in-
 ward Prerogative of Saints by
 them. And yet this (as much as
 men boast of it) is but a shell in
 respect of the other. So far he.

Again, *Baptism* holds out the
 Souls Interest in the Death, Buri-
 al, and Resurrection of Christ in
 a more special manner then any
 other Ordinance; it is called the
 Stipulation or Answer of a good
 Conscience, by the Resurrection
 of Jesus Christ from the Dead;
 that is, when a Conscience ap-
 peased and pacified with the dis-
 charge of Sin, can cry *Abba Father*
 with a holy security, and speak to
 God himself, &c. Now this Sti-
 pula-

pulation of a good Conscience is the Effect of *Baptism*, and which *Baptism* Seals : For what it finds it Seals, although it doth also Exhibit more of the same kind.

A *Learned Expositor* gives his Sense of this place thus. Mr. Tho.
Godwin.

‘The Answer of a good Con-
science is here Attributed to
‘Christs Resurrection, as the thing
‘signified and represented in *Bap-
tism*, and as the cause of that An-
‘swer of a good Conscience, even
‘*Baptism* (saith he) doth now
‘save [*us*] as being the Ordinance
‘that Seals up Salvation, not the
‘putting away the filth of the Flesh,
‘or the washing of the outward
‘man ; but the Answer of a good
‘Conscience towards God by the
‘Resurrection of Christ from the
‘Dead. (To open this, *saith he*),
‘Our Consciencs are that Princi-
‘ple within us, which are the Seat
‘of the guilt of all the Sins of the
‘whole Man, unto whose Court
‘they

' they all come to accuse us, as un-
 ' to Gods Deputy, which Consci-
 ' ence is called Good or Evil, as the
 ' State of the Man is. Now in
 ' *Baptism*, forgiveness of Sins and
 ' Justification being Sealed up to a
 ' Believers Faith and Conscience
 ' under that lively Representation
 ' of his Communion with Christ
 ' in his Resurrection ; hence this is
 ' made the fruit of *Baptism*, that the
 ' good Conscience of a Believer
 ' Sealed up in *Baptism*, hath where-
 ' withal from thence to Answer all
 ' Accusations of Sin that can or do
 ' at any time come in upon him,
 ' and is, as it is here added (by ver-
 ' tue of the Resurrection of Jesus
 ' Christ,) namely in this Respect,
 ' that his Communion with Christ
 ' in his Resurrection hath been re-
 ' presented in his *Baptism* as the
 ' Ground of his Faith, and of that
 ' Answer unto all Accusations.

By all which we may (by the
 way) see of what necessity Faith

is

is required of the Persons that are *Baptized*, if they will receive any benefit thereby. Also, how *Baptism* being the first Ordinance to be Administred, answers to the first Grace Received; From whence it appeareth, That as the Grace of Regeneration gives a Right to the Enjoyment of Gospel Institutions; so *Baptism*, with respect to Priority and Order, is the first Institution, without which, none may regularly partake of other Church-Ordinances.

And this further may be noted as considerable, that as there is but one Beginning of Natural Life to man; and one beginning of Spiritual of Life, which is by Regeneration, *John 3. 3.* So *Baptism* is to be but once Administred; whereas, if *Baptism* had the same import and signification with respect to the Priviledges that are to be enjoy'd at the Second Coming of

Ames Medulla Theol. pag. 183
The Supper of the Lord ought oftentimes to be Administred to the same Person, &c.

of Christ as the Supper of the Lord hath, there would be the same Reason for the frequent Administration of it, as is for the Supper of the Lord.

4. It is commendable to keep the Ordinances of Christ pure, as they were delivered, because it prevents the creeping in of the Inventions of Men in the Worship of God. For (as it was before Noted) Man is naturally apt to be meddling that way, and mixing something of his own with those Sacred Institutions which God has with greatest severity prohibited, having not spared any, nor his own People, though what they have done therein seems not to be out of any wicked intentions, but rather out of an Ignorant Zeal: Of which there are many Instances in Scripture as before recited; particularly, the Memorable Cases of *Nadab* and *Abihu*, Lev. 10. 2, 3. *Uzzah* 2 Sam. 6. 6, 7. &c.

Suita.

Suitable hereto Mr. Burroughs
 very excellently expresses himself
 in his Book intituled *Gospel-Wor-*
ship, or the Right Manner of San-
ctifying the Name of God, pag 8, 9,
&c.

----- All things in Gods Wor-
 ship must have a Warrant out of
 Gods Word, must be Comman-
 ded ; it's not enough that 'tis
 not Forbidden, and what hurt is
 there in it ? But it must be Com-
 manded. ----- When we come to
 Matters of Religion and the Wor-
 ship of God, we must either have
 a Command, or somewhat out of
 Gods Word, by some Conse-
 quence drawn from some Com-
 mand, wherein God manifests his
 Will ; either a *Direct Command*,
 or by comparing one thing with
 another, or drawing Consequen-
 ces plainly from the words, we
 must have a *Warrant* for the
Worship of God, &c. ----- When
 any Creature is raised in a Reli-
 gious

gious way above what it hath in
it by Nature, if I have not Scri-
pture to warrant me, I am therein
Superstitious.----- We must be all
Willing-Worshippers, but not Will-
Worshippers; Matth. 15. 9. Isa. 29.

^{13.} Pag. 10. -- You see how se-
vere God was to Nadab and Abi-
hu, for but taking other Fire then
that which God appointed, to
offer up Incense, though there
there was no direct Command-
ment against it, &c.

Page 11. ' In the matters of
Worship God stands upon little
things, such things as seem to be
very small and little to us, yet
God stands much upon them in
the matter of Worship. For
there is nothing wherein the
Prerogative of God doth more
appear, then in Worship, as
Princes stand much upon their
Prerogatives. ----- There are
things in the Worship of God
that

' that are not written in our
 ' hearts, that only depend upon
 ' the will of God Revealed in his
 ' Word; which were no Duties
 ' except they were Revealed there.
 ' And these are of such a nature,
 ' as we can see no Reason for,
 ' but only this, *Because God will*
 ' *have them.*—Though men would
 ' think it a little matter whether
 ' *this* Fire, or *that* Fire, and will
 ' not *this* burn as well as *that*?
 ' But God stands upon it.—When
 ' *Uzzah* did but touch the Ark,
 ' when it was ready to fall, we
 ' would think it no great matter;
 ' but one touch of the Ark cost
 ' him his life. There is not a *minu-*
 ' *nim* in the *Worship* of God, but
 ' God stands mightily upon it.—For
 ' a man * to gather a few sticks * *Numb.*
 ' (on the Sabbath) what great *15.32.*
 ' great matter was it? But God
 ' stands upon it. So when the men
 ' of *Bethshemesb* did but look into
 ' the Ark, it cost the Lives of

'fifty thousand and seventy men,

'&c.

He further adds, page 12. *That there is no Priviledges or Dignities of Man, that can secure them from Gods stroke; Instancing Nadab and Abihu's Case, Moses the man of God being their Unkle, and Aaron their Father, men newly consecrated to the Priests Office, renowned men that God put much glory upon; yet if they will venture but to offend God in this little thing, his wrath breaks out upon them, and kills them presently, &c.*

This Eminent Servant of God Adds much to the same effect in the said Book which for Brevity is past over--And amongst the Rest, offers several Reasons by which he judgeth that *Nadab and Abihu*, were good men, and gives a plain Demonstration that they had no wicked Design, as. [1] They were Young men, newly come to their Office, and might not understand

all things, as if they had had longer Experience. [2] Its observable for ver. 1. 'Tis called *strange fire*, which he Commanded not, that if there be not a Command for our Practice, nor such a President as the Scripture approves of, no Humane pretence can excuse the transgressor from the Judgment of God.

Beza, In his Annotations upon the third ver. *I will be sanctified*, observes that the meaning of it is, *I will punish them that serve me otherwise then I have Commanded, not sparing the Chief, that the People may fear and praise my Judgments.* There is also a notable Instance, 1. Sam. 6. 11 3, 15, 19. Concerning the men of *Bethemesa*, who being in the field reaping their Harvest, Rejoyced at its Return, ver. 13. And therefore offered Sacrifices to the Lord, ver. 15. But because they looked into the Ark, fifty thousand, threescore and ten men of

F 3

them,

them (as was said) were slain. The like instance we have (as was already urged) about Uzzah, 2 Sam. 6. 6. whom God smites dead for touching the Ark, &c.

It is concluded by all Orthodox Writers, that the Rise of Antichrist was by Degrees; first encroaching by one Invention, and then from time to time super-adding another, which is indeed no Wonder, for if a Church once swerves from the Rule in one thing, a Foundation is thereby laid of doing so in many things. And for this Reason the Apostle with great Earnestness charges * Timothy, and in him all Saints, thus, I give thee charge in the sight of God, &c. That thou keep this Commandment without spot, and blameless, and without reproach, of our Lord Jesus Christ. The Apostle had in this Epistle been instructing Timothy about Church-Worship, and things relating to Prayers, Eldership, dealing

* Tim. 6.
13, 14.

ing with Members, &c. And
 therefore concludes, *I charge thee*
to keep this Commandment; that
 is, that which he all along in the
 Epistle directed and pressed with
 so weighty Arguments: As if he
 had said, *It is your indispensable Du-*
ty to be careful in this, because, as
it is express'd ver. 15, 16. In his own
time he shall shew who is the blessed
and onely Potentate, &c. Jesus
 Christ hath given Gospel-Vor-
 ship to his Church, as King of his
 Church: The Potentates of the
 VWorld shew their power in no-
 thing more then in keeping those
 who are employed by them to the
 strict Observacion of the Commis-
 sions given to them: So that if an
 Embassador goes beyond his
 Commission, he forfeits his Head,
 and therefore if any Thing be de-
 manded, or any Particular offered
 in order to a Treaty, which is not
 in their Commission, they usually
 answer, *I have no Commission to*

answer or meddle with this or that
 point. Now saith the Apostle, *Keep*
the Commandment blameless without
Spot; Jesus Christ is King of
Kings, and Lord of Lords, the only
Potentate, and in his time he will
shew it, and Examine by what
Commission from him they have
done what they have done and
Practiced, and will ask this great
Question, Who hath Required this
at your hands? what satisfactory
answer can any man give, if such a
thing be allowed? If you ask a
Rule for Baptizing Children, may
not such a Person Demand where
your Rule is for Unbaptized Per-
sons to Receive the Lords Supper?
If you ask a Rule for signing with
the Cross in Baptism, he will ask
where your Rule is for Baptizing
of Children, and in a word if any
one thing be admitted in point of
Practice, that has not the expresse
Warrant of Gods Word, it will
make way for others, because the
 same

same Reason or Pretence that Establishes one, may equally be Produced for another, and another, without end; and so a Deviation from Rule in any thing, though never so small, tends directly to bring in the Inventions and Traditions of Men into the Worship of God.

From the whole of what hath been said, we may Infer these Corollaries or Inferences,

1. That God hath Prescribed a particular way and method in which he will be Worshipped.

2. That he is so tender and nice therein, that the least Variation from his own Stated Order will not be allowed by him, which appears by the punishment of such as Transgressed, and the praises given to such as kept his Ordinances as they were Delivered unto them mentioned at large before.

3. That to twerve from the Lords Institutions, and Invert his Order, has

has a direct Tendency to Destroy
all Modes of Worship, and conse-
quently all the publick and solemn
Exercise of Religion, in as much
as the same Reason by which one
Ordinance may be changed, or
Discontinued, will equally prove
the change or Discontinuance of
any, yea of all at long Run.

And if the first Churches might
not be Constituted without this
Ordinance of Baptism, neither may
those that succeed them, because
the same Reason that made Bap-
tism necessary to them, makes it
also necessary to us. For Gospel
Order settled by Apostolical Autho-
rity and Direction, as this was,
hath not lost any of its native
worth and efficacy, or obliging
Vertue, by any Dilate or Discon-
tinuance occasioned by any, but
ought to be the same to us now,
as it was to them in the beginning
of such Order: especially consi-
dering the day wherein we live,
many

many endeavouring to bring in their own Inventions into the Worship of God, which should make all Christians be more careful and Zealous to cleave to the Institutions of Jesus Christ, as they were first Delivered by the holy Penmen, and the Practice of the Primitive Christians.

To conclude this head, as Baptism is not to be Repeated, because it is the Sacrament of Regeneration, Initiation, and Incorporation, which are not capable of Reiteration, so neither can the Seal and Sign thereof; so whatsoever makes for the not Repeating it in the ordinary use of it, makes also for this as fully or more, that it should be the first.

If it be not to be repeated because it is the Sign or Seal of Initiation, Regeneration and Incorporation, by the same Reason it must be first

first, as Initiation, Admision, Incorporation, and Regeneration, are the first Internal Acts in us, and upon us, by which we are made Christians. But of this we have said enough before.

Primitive Christians.

To conclude this head, as Baptism is not to be Repeated, because it is the Sacrament of Regeneration, Initiation, and Incorporation, which are not capable of Reiteration, so neither can the Seal and Sign thereof; so whatsoever makes for the Repeating of it, makes for the ordinary use of it, makes also for this as fully or more, than it should be the first.

It is not to be repeated because it is the Sign or Seal of Initiation, Regeneration and Incorporation, by the same Reason it must be first

CHAP. IV.

Shewing that this Opinion that Unbaptized Persons may be Admitted to the Lords Supper, is against the Practice of all Christians in all Ages that have Owned Ordinances.

AS for the Practice of Gospel times, it hath been evidently Demonstrated, that the Apostles and Disciples of Christ, did Constantly Baptize such as were Converted, and that after they were Taught, the next thing was to Baptize them, neither durst they break that order, the Scripture Rule being, *Teach all Nations, and Baptize them; Matth. 28. 19. Make Disciples, and Baptize. Mark. 16. 16. He that beleiveth and is Baptized, shall be Saved--* You see here the rank of Baptism immediately ;
After

Acts 2. 38.

After Teaching, after Beleiving,
It holds the first place of Ordinances properly Christian: Ye may see it again, in the Rule in *Peters Preaching, Repent and be Baptized*, which was instantly put in Practice, which is a second head of Proof--namely Scripture Example, for *they that gladly Received his Word were presently Baptized, to the Number of 3000. ver. 41.* after which they continued constantly--in Christian Fellowship; and in the Practice of Ordinances, as the Lords Supper, Prayer, &c. ver. 42. In the Example of the *Eunuch* you have the same, as soon as ever Jesus was Preach'd, and he Discovered water, *what hinders me*, saith he, *to be Baptized? Nothing*, saith *Philip, if thou hast Faith*, so he was instantly Baptized-- The like ye have of *Cornelius*, who upon the first Preaching of Christ, before the Assembly was Baptized he and his.

Acts 8. 38.

& 10. 48.

The

The like you have of the Jaylor
Act. 16. To whom at Midnight
 (being astonished by a Miraculous
Action) the word was Preacht, and
 to all in his house, and he and all
 his Beleiving, were forthwith all
 of them Baptized. Here was no
 loss of time, and for the Order, it
 was after Faith, and before any o-
 ther Administration--- There may
 be other Instances given, but from
 these and the foregoing Pages, this
 Conclusion necessarily follows,
 That *Baptism* in point of order and
 time, is the very next Ordinance
 to Beleiving. Not but that there
 ought to be fit time allowed for
 the Tryal of Faith, wherein to be
 sure the Apostles were not Negli-
 gent, as being an absolute Duty.

As it is certain that in the Hi-
 story of the Gospel or whatsoever
 Relation we have in the new Te-
 stament, as to matter of Fact or
 Precepts, in matter of Right, Rela-
 ting to the Order and Administra-
 tion

tion of Baptism, do clearly hold forth the Order to be after Faith, and the subject Baptized by immediate and necessary Consequence, an Actual Beleiver; So on the other hand it is evident, that there is not the least Tittle either in express Terms, or Rational and plain Inference, in the whole new Testament, to Countenance the Opinion we oppose. 1. There is no Precept directly or Consequentially Commanding Us to Receive any Member without, 2. Nor one Instance to be produced, that ever it was done. 3. It is evident, that the Abettors or Promoters of such a Practice now, do in so much invert Gods Order, and lay a dangerous Foundation for the Abolition of this great and sacred Institution of our Christian Baptism.

As for the Ages next the Apostles, for near 300 Years, we have Examined the Records of those times, and find that the Ordinance
of

of Baptism was Retained by the Churches in the same Order and Mode of Administration as is Recorded in the New Testament viz first they Taught and Preacht the Gospel, then they Baptized all such as were so Taught, and so immediately Received them into the Communion of the Church.

As to the Practice of the second Century we have a memorable Instance In *Justin Martyrs* second Apology to *Antoninus Pius* the Roman Emperor, as Mr. Baxter Renders it in his *Saints Rest*, Chap. 8. Sect 5. viz.

‘ I will declare unto you how we
 ‘ offer up our selves to God after
 ‘ that we are Renewed through
 ‘ Christ, those amongst us that are
 ‘ *Instructed in the Faith* and Be-
 ‘ lieve that which we teach is true
 ‘ being willing to live accordiug
 ‘ to the same, we do admonish to
 ‘ Fast and Pray for the Forgiveness
 ‘ of Sins, and we also Fast and

G

Pray

' Pray with them and when they
 ' are brought by us unto the water
 ' and there as we were NEW
 ' BORN (*that is Baptized*) are
 ' they also by New Birth (*viz Bap-*
 ' *tism*) Renewed; and then calling
 ' upon God the Father, and the
 ' Lord Jesus Christ, and the holy
 ' Spirit they are washed (*that is*
 ' *Baptized*) in water. Then we
 ' bring the person thus washed
 ' and Instructed to the Brethren
 ' (as they are called,) where
 ' the Assemblies are, that we
 ' may pray both for our selves, and
 ' the new Illuminated, that we
 ' may be found by true Doctrine
 ' and by good Works worthy ob-
 ' servers and keepers of the Com-
 ' mandements, and that we may
 ' attain Eternal Life and Salvati-
 ' on. Then Bread and Wine being
 ' brought to the Chief Brother (so
 ' they call the Chief Minister) he
 ' taketh it and offereth praise and
 ' Thanksgiving to the Father, by
 ' the

the Name of the Son and Holy
Spirit, and so a while he Cele-
brateth Thanksgiving. After
Prayer and Thanksgiving, the
whole Assembly saith, Amen.

Thanksgiving being ended by
the President (or Chief Guide)
and the Consent of the whole
People the Deacons, as we Call
them, do give unto every one
Present part of the Bread and
Wine, over which Thanks was
given, and they also suffer them
to bring it to the absent.

This Food we call the Eucha-
rist, to which NO MAN is ad-
mitted, but only he that believeth
in the Truth of the Doctrine,
being washed in the Laver of Re-
generation for Remission of Sins,
and that so liveth as Christ hath
Taught.

So far this Learned Father and
Martyr gives a positive account
of matter of Fact in his time,
from whom we may plainly be

‘ inform’d that no Unbaptized
 ‘ Person was then admitted to the
 ‘ Lords Supper.

‘ Dr. Cave in his Primitive
 ‘ Christianity pag. 296. part, i.
 ‘ Chap. 10. 3. Edition Printed
 ‘ 1676. Says thus, Our Lord having
 ‘ Instituted *Baptism* and the Lords
 ‘ Supper as the two great Sacra-
 ‘ ments of the Christian Law, they
 ‘ have accordingly been ever acc-
 ‘ counted principal parts of pub-
 ‘ lick Worship in the Christian
 ‘ Church; *Baptism* is the Door, by
 ‘ which Persons Enter in, and the
 ‘ great and Solemn Rite of our Initi-
 ‘ ation into the Faith of Christ, &c.

‘ The Persons by whom this
 ‘ Sacrament was Administred,
 ‘ were the Ministers of the Gospel,
 ‘ the Stewards of the Misteries of
 ‘ Christ, Baptizing and Preaching
 ‘ the Gospel, being Joyned toge-
 ‘ ther by our Saviour in the same
 ‘ Commission &c.

‘ Nor was it accounted enough
 ‘ by

' by some in these times that Bap-
 ' tism was conferred by a Person
 ' called to the Ministry, unless he
 ' was also *Orthodox* in the Faith
 ' --Hence sprang that famous con-
 ' troversy between *Cyprian* and
 ' *Stephen* Bishop of Rome, Concer-
 ' ning the Rebaptizing those that
 ' had been Baptized by *Here-*
 ' *ticks*, *Cyprian* asserting that they
 ' ought to be Rebaptized, &c. call-
 ' ing a Council at *Carthage* of 87.
 ' *African* Bishops, who all con-
 ' cluded for his Opinion--For they
 ' looked upon that Baptism that
 ' had been conferred by *Hereticks*,
 ' as null and invalid, (feing *Here-*
 ' *ticks* being out of the Church,
 ' could not give what they had
 ' not) and therefore when they
 ' Returned to the Union of the
 ' Church, they could not proper-
 ' ly be said to be Rebaptized, se-
 ' ing they did but Receive what
 ' (lawfully) they had not before
 ' &c.

' Then page 305. After he had
 ' Discourſed of Infant Baptiſm,
 ' adds that thoſe who made up the
 ' main Body of the Baptized in
 ' thoſe days were *Adult* Perſons,
 ' who flocking over daily to the
 ' Faith of Chriſt, were Received
 ' in at this Door. Uſually they
 ' were for ſome conſiderable time
 ' Catechiſd and Train'd up in
 ' the Principle of the Chriſtian
 ' Faith, till having given Testimo-
 ' ny of their Proficiency in know-
 ' ledge and of a ſober and Regu-
 ' lar Converſation, they then be-
 ' came *Candidates* for Baptiſm,
 ' and were accordingly taken in
 ' *Order* to the ſaid Baptiſm.
 ' Page 308. Perſons finding
 ' themſelves at any time ſurprized
 ' with a dangerous or mortal ſick-
 ' neſs and not daring to paſs into
 ' another World without this
 ' Badge of their Initiation into
 ' Chriſt, they preſently ſignified
 ' their earneſt deſire to be Baptiz-
 ' ed,

'tized, which was done according-
 'ly as well as the Circumstances
 'of a sick Bed would permit. These
 'were called *Clinici* of (whom
 'there is frequent mention in the
 'Antient Writers of the Church)
 'because * Baptized as they lay
 'along in their Beds. This was ac-
 'counted a less Solemn and perfect
 'kind of Baptism, partly because
 'twas not done by *Immersion*, but
 'by Sprinkling &c.

* ἐν τῇ κλῖ-
 νῇ βαπτί-
 ζομενοι.

- Page 333. The Persons Com-
 'municating at this Sacrament
 '(viz. the Lords Supper) were
 'at first the whole Church or Bo-
 'dy of Christians within such
 'a space, that had Embraced the
 'Doctrine of the Gospel, and been
 'Baptized into the Faith of Christ,
 'used constantly to meet together
 'at the Lords Table. As Christi-
 'ans Multiply'd, and a more ex-
 'act Discipline became necessary
 'NONE were admitted to this
 'Ordinance, till they had arrived

'at the Degree of the faithful, for
 'who ever were in the State of
 'the *Catechumens* under Instructi-
 'on in order to their Baptism, or
 'by Reason of any Heinous Crime
 'under the *Censures* and suspension
 'of the Church, and not yet passed
 'through the several Stages of
 'the Penitents, might not Commu-
 'municate, and were therefore
 'commanded to Depart the
 'Church, when the rest went
 'to the Celebration of the Sacra-
 'ment.

So far this Learned enquirer in-
 to, and writer of *Primitive Chri-*
stianity, from whom we may po-
 sitively infer that no Unbaptized
 person was by the Ancients ad-
 mitted to the Communion of the
 Lords Supper.

It is true that about the third
 Century, from a fatal mistake of
John 3. 5. Except a man be born of
water and of the Spirit, he can-
not enter into the Kingdom of God.
 God.

Some

Some began to bring in Infant Baptism, conceiving (as *Cyprian* and his Disciples taught them) that no person, small or great could be saved without it, and that it blotted out all sins committed before its Administration. Hence *Nazianzen* exhorts against Infant Baptism, unless in case of apparent danger of Death. When this dismal Error once took place, how many *mischiefs* did follow it, as

1. (The Subjects) of Baptism were changed from actual Believers to ignorant Babes, and the Church altered in its Primitive Constitution, *viz.* from persons professing the Faith, to a mixture of both Converted and Unconverted ones.

2. It being conceived that the old manner of Administration by Dipping, might be dangerous to Young Infants, and to the people that Superstitiously delayed their Baptism until their Death Bed

(because

(because they believed it would
 take away all sin) therefore they
 contrived Sprinkling to serve the
 turn for the Infant, as well as
 those sick people, which were cal-
 led *Clinici*, from the Beds or Ha-
 mocks they lay in; upon which
 Mr. Rogers writes thus: 'He be-
 trays the Church to a disordered
 error, if he cleave not to the In-
 stitution, to Dip the Infant in
 Water, and this I so averr as
 thinking it (*viz.* Dipping) ex-
 ceeding material to the Ordi-
 nance, and no slight thing, yea
 which both Antiquity, con-
 stantly and without exception
 of Countrys Hot or Cold, witnes-
 ses unto, and especially the con-
 stant word of the Holy Ghost,
 first and last approveth, as *Cau-
 sation* in *Matth. 3. 11.* hath noted,
&c. Treat. of Sacram. p. 77.
 which misadministration came in
 time to be decreed by Counsels,
 and imposed by fierce and severe
 Anathema's,

Anathema's, which is all the Authority that can be produc'd (and which is indeed nothing at all to us that ought to have Divine Warrant for Practical Duties.)

Now as the Consequences of this error have been so fatal to the Church of Christ, and as the prevalency of it was gradual, so * it ought to be a very serious warning to us, to oppose all the beginnings of error, that is *to contend earnestly for the Faith once delivered to the Saints*, because when error is once admitted, it comes with a fair and specious Mask or Vizard on, to disguise its deformity, till it spreads like a Gangrene, and infects the whole.

So this Opinion comes disguised with the plausible Allegation of Charity and Brotherly love, &c.

* Yet so forceable was Truth that they kept the Order tho they mist the Subject,

But

But was not the same pretence
 mainly made use of for the intro-
 ducing Infant Baptism, *viz.*
 Charity to the Childrens Souls,
 whom they judged in a state of
 Damnation without it, and cer-
 tainly of the two, the introducers
 of Pædo-Baptism are more ex-
 cusable than the bringers in of this
 Opinion, because, although they
 mist the Right Subject of Baptism,
 and attributed too much to it,
 yet they kept up a Practise of that
 name in its due Rank and Order
 in the Church, whereas these,
 on the other hand dispense with
 the total neglect of Baptism, since
 Baptism in Infancy is by them
 held for no Baptism for unan-
 swerable Reasons, as for instance.
 In Baptism the Covenant struck
 between God and us implies, espe-
 cially the consent of parties, but
 by Infant Baptism the Infant is
 not bound, for he consented not.
 Again, consent must be exprest,
 but

but the Child wants the just
 ripeness and formation of Or-
 gans inward and outward for
 such expressions, and so cannot
 will it, because he cannot under-
 stand it, nor can he express that
 which within him he hath not :
 Nor can he depute others to con-
 sent for him, nor is there any Au-
 thority for such a Deputation
 given by God, nor any Instance
 in the Sacred Records that it was
 ever Practised. Nor can such as
 undertake it, perform what they
 promise for the Child, *viz.* Faith
 and Repentance, being the two
 great Graces of the Gospel, and
 the sole Gift of God. Besides
 Christ looks for a Believer, which
 no Infant can at present be said to
 be, the want of which, makes the
 Baptism null, for if there be no
 Bond, no Covenant, no Obliga-
 tion in it (as 'tis plain there is
 not, and they confess it) than
 there is no Sealing, for a Seal
 serves

serves but to Ratifie and Confirm
 a Bond and Covenant, and as
 there is no Sealing, so there is no
 exhibition or conveyance of any
 thing from Christ, for there are
 no Pipes to receive it, that is, as
 an Ordinance, there is no Reason
 in the use of it, no Faith, no
 Sense, no Receptive Faculty pro-
 portionable to the Ordinance in
 the manner of Conveying it &c.
 So that the Conclusion is, that
 Infant Baptism is as much a nullity
 as the Marrying or Ordination of
 Infants, and being really so by the
 grant of the Favourers of this
 Opinion: it will unavoidably
 follow that their admitting per-
 sons, upon pretence of that Bap-
 tism to the Lords Supper, is nei-
 ther more nor less, than an admis-
 sion without Baptism, and a plain
 Declaration that they esteem this
 Ordinance to be unnecessary, and
 consequently a direct throwing
 out of the Church as was said
 before

before, so that *Pædo-Baptism* is but a perverting or an abuse of the Ordinance of Baptism, but this Opinion quite abolishes it, which is the necessary effect and Consequence of their declaring it to be needless in order to admission into a Church, &c.

But to Return we can have no better Instances of the practice of Antiquity, then what we find Recorded of the *Cathecumeni*, who were excluded not only from the *Eucharist*, but from the very Sight thereof; and therefore after the Words *Holy things to Saints*, they went out, not because they were without Faith, for there were two sorts, *viz.* † Hearers, and such as were competent or Elect; the first were Beginners which heard Sermons, and had a desire to Christ; the other were such as desired Baptisme, and had given up their Names for it, as * *Austin* and others mention.

* τὸ αἰγιόχοις
τοῖς ἀγίοις.
* Sancta
Sanctis.
† Audientes, & competentes, or
Electi.

* Lib. de
cura pro
mortuis. c.
12.

Now

Now these were supposed to have Faith, and waited only a fit time for the Administration of Baptism, during which time they were not at all admitted to the *Lords Supper*, though judged Believers; but as soon as Baptized, they were admitted to the *Lords Supper* on the same day also.

CHAP.

To Illustrate this point further
we will give a Brief Ab-
stract of some things Re-
corded in that Excellent
History compiled by the
Divines of Magdeburg.

* Cent. 4.
cap. 6. p.
233. &c.
Printed at
Basil. 1624

Basilus non
alios quam
Cathecumenos
Baptizatos esse
scribit qui in
Paschate convo-
cabantur, Exhort.
ad Baptismum.

Baptisandi au-
tem in Asiaticis
Ecclesiis, prius a-
liquandiu in Do-
ctrina Pietatis e-
rudiebantur, &
Cathecumeni di-
cebantur: quem-

Basil Writes,
That there were
no others but
Catechumens.
Baptized who
were called to-
gether at Ea-
ster.

Such as were
to be Baptized
in the Churches
of Asia were first
for some time
instructed in the
Doctrine of Pie-
ty, and were
H called

<p> <i>admodum ex</i> <i>Basilio Paulo an-</i> <i>te Retulimus. Re-</i> <i>surrectionis (in-</i> <i>quit) gratiam in</i> <i>die Resurrecti-</i> <i>onis excipiamus.</i> <i>Quamobrem Ec-</i> <i>clesia suos pro-</i> <i>cul alta voce</i> <i>convocet Alum-</i> <i>nos: ut quos</i> <i>pravam peperit,</i> <i>tunc demum lac-</i> <i>te sana eruditi-</i> <i>onis fide Cathe-</i> <i>cumenos Enu-</i> <i>tritos cibi firmi-</i> <i>oris degustatione</i> <i>Institutoq; per-</i> <i>fecto corroboret.</i> <i>Et ibidem rursus,</i> <i>sciendum est In-</i> <i>quit, quod pri-</i> <i>imum docere &</i> <i>instruere oportet;</i> </p>	<p> <i>called Catechu-</i> <i>mens: as we have</i> <i>before recited it</i> <i>from Basil. Let</i> <i>us receive (saith</i> <i>he) the grace of</i> <i>Resurrection in</i> <i>the day of Resur-</i> <i>rection. For</i> <i>that Reason the</i> <i>Church with a</i> <i>loud Voice calls</i> <i>together from a-</i> <i>far, those she</i> <i>brings up, that</i> <i>such as were</i> <i>brought forth</i> <i>naught, may at</i> <i>length by the</i> <i>Milk of sound</i> <i>Doctrine be-</i> <i>ing Catechu-</i> <i>mens nourished</i> <i>by Faith, be</i> <i>strengthened by</i> <i>the tast of more</i> </p>
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atque ita Deum
preclarissimo bap-
tismate rite In-
struete Dignari.

Narrat Idem
Athanasius de
Judæis, 'quod ad
Episcopi ejus ur-
bis Genua ad-
voluti, Baptis-
ma Petierunt:
quos ipse cum
Clericis suis sus-
cipiens, perdi-
es plurimos in
Doctrina Chri-
stiane Pietatis
erudierit; Et
Catechumenos
inde factos, post
tridui Jejunii
um Baptizarit.

more solid food, &
perfect Institution.

And there again,
we must know (says
he) that it is neces-
sary, first to teach
and instruct, and
afterwards dignifie
(or vouchsafe to)
him that is so right-
ly Instructed, with
the most excellent
Baptisme.

Athanasius de-
clares, the same
thing of the Jews,
that they cast them-
selves at the feet of
the Bishop of that
City (v. where they
lived) and desired
Baptisme, whom
when he and his
Clergy beheld, he
instructed them for
many days in the
Doctrine of Chri-
stian Piety and be-
ing thereby made
Catechumens after
three days Fast he
Baptized them.

This practice of Catechising, and then Baptizing, and afterwards receiving into Church-fellowship was so Universal among all the Christians of those times, as appears by these few Instances, and many more cited from *Athanatius*, *Nazianzen*, *Optatus Milevitanus*, *Epiphanius*, *Hillarius*, *Ambrose*, *Jerome*, *Sozomen* and others, that we find no Opposition at all to it; all Candidates for Christianity being that way *only* admitted; the necessity of it being reputed so great, that it became the very inlet of *Pædo-baptism*. So that the Conclusion is undoubted that we have got above Four hundred Years of Primitive Antiquity, to Witness our practice.

*Transcant
per Mare
Rubrum,
i.e. bapti-
zantur, &
manducant
Manna, id
est, Corpus,
& Sangui-
nem Domi-
ni. Tract.
xvi. in Job.*

And in the Fifth Century *Augustine* gives the Sense of that Age thus. 'Let them (that is the *Catechumens*) pass through the Red-Sea, that is, be baptized, and let them eat *Manna*, that is the Body

‘and Blood of the Lord.

And in the Seventh Century, *Isidorus de Officiis* makes Three Degrees. The First is, ‘Of the *Catechumens*, who were such as ‘were first come from *Gentilism*, ‘and had a mind to believe in ‘Christ. The Second of *Competents*, ‘who desired *Baptism*, when they ‘were instructed in the Doctrine ‘of Christ. And the Third, of ‘the *Baptized*, who were then Church-Members.

Haymo says, in Century Nine, * *In cap. i. ad Ephes. Catechumeni sunt fideles quia credunt in verum Deum; sed*
 ‘That the *Catechumes* are the Faith-
 ‘ful, because they Believe in the
 ‘true God; but because they are
 ‘not Baptized, they are not Ho-
 ‘ly.

But what needs any more of
 these Quotations, when all that
 know any thing of the practise
 of Antiquity must confess, That
 this Opinion we oppose, was ne-
 ver in the World for Sixteen hun-
 dred years and more. For though

an Antichristian Darknes over-
spread the greatest part of Chri-
stendom for a long time, and In-
fant Baptism almost crouded that
true and Apostolical practise of
Believers Baptism out of the
Church; though *Lodovicius Vives*
says, ' That the custome of Bap-
' tizing Adult Persons was yearly
' practis'd in *Rome* it self, even in
' his time. Yet he very *Papists*
all along (as they do at this time)
retained this as the initiating Or-
dinance; All their Writings, Ca-
nons, Decrees, &c. cry up Bap-
tism, to be not only necessary to
Church-Communion, but even to
Salvation.

Yea all the Reformers, whether
Lutherans, *Calvinists* or other For-
reigners, The Church of *England*,
and all the Dissenting Congrega-
tions that own Ordinances (ex-
a few Persons of the Baptized way
and that lately too) have owned,
and do own, That Baptism is

an Ordinance of Christ ; yea, the very first, or initiating Ordinance into Church-Fellowship, without which, no man may be regularly admitted to the Supper.

So that this Opinion is not only against us, but contradictory to the Judgment and Practise of all other Christians, Ancient and Modern. Batism was of old, and not without Reason, called *The Gate of Sacraments*, and is to keep that Name and Nature still, viz. *Janua Sacramentorum.* to be the first and Primitive Ordinance. If the timing and order of Instituted Worship be any thing, as it is of great moment, a great part of it lying in nothing else, but the right and orderly Administration of Ceremonies, and if the Scripture Rule and Example be any thing, (which is all we have to shew for any Practise,) than Baptism is to be the first Ordinance after Believing.

If the Testimony of Ancient Records, and Modern Writers of all sorts, unanimously makes out that there has not been any other Practise in Fact among Christians all along, than what we here demonstrate, though that is not brought by it self to prove the same, it is certainly a very fair Collateral inforcement and illustration: For there is no point of Religion debated in the World, that has a more clear and Universal concurrence of sixteen hundred years compleat, than, that no persons were received to the Communion of the Lords Supper or Church-Fellowship, unless they were first Baptised. Yea such a value had Antiquity for this Ordinance, that such as were Baptised by Hereticks, as the *Arians* and others, that used not the name of Christ, or (otherwise) defectively performed it, were judged by the most Learned men

of their times to be Unbaptized, and therefore were Baptised again by such as were Orthodox, when they left their Heresies, which is so well known that it needs no instances,

To conclude this Chapter, we shall give a few instances of some Modern Writers besides what are given before, not so much deriving Authority from them, (though they deserve all due respect) but because of the solidity and force of their Reasonings.

A very noted and Learned Author now living, writes thus, (1.) ' If we have neither Precept nor Example in Scripture since Christ Ordained Baptism, of any other way of Admitting Visible Members, but only by Baptism, than all that must be admitted Visible Members, must be ordinarily Baptised: But since Baptism was Instituted (or Established

* John 4.1.

Act. 2. 38,

41. & 8. 12,

13, 16, 36,

38. & 9.

18. & 10.

47, 48. &

16. 15, 33.

& 18. 8.

& 19. 3, 4,

5. Rom. 6.

3. &c.

' blished we have no Precept or
 ' Example of admitting Visible
 ' Members any other way (but
 ' * constant Precept and Example
 ' of admitting this way :) there-
 ' fore all that must be admitted
 ' Visible Members, must be Bap-
 ' tised.
 ' I know not what in any shew of
 ' Reason can be said to this by those
 ' that renounce not Scripture. For
 ' what man dare go in a way which
 ' hath neither Precept nor Exam-
 ' ple to warrant it, from a Way
 ' that hath a full Current of both?
 ' yet they that will admit Mem-
 ' bers into the Visible Church
 ' without Baptism, do so.

2. ' Either Members must be
 ' Baptized at their Admission or
 ' else after they are stated in the
 ' Church, or else never. But the
 ' two later are false : therefore it
 ' must be the former way, viz. at
 ' their admission.

(1.) ' That they should never
 ' be

‘be Baptised, none will affirm but
 ‘the Seekers, and they that are a-
 ‘bove Ordinances (that is, above
 ‘obedience to God, and so Gods.)

(2.) ‘If they say they must be
 ‘Baptised after they are stated in
 ‘the Church (and that many years
 ‘as they would have it) I answer

(1.) ‘Shew any Scripture for that
 ‘if you can. (2.) It is contrary to
 ‘all Scripture Example, *Act. 2.*

‘The three thousand were present-
 ‘ly Baptised, and the Jaylor at the
 ‘same hour of the night, and
 ‘so of all the rest. And if you
 ‘could shew any that did delay
 ‘it, (since Christs Command,
 ‘*Matth. 28. 20.*) It would appear
 ‘to have been sinful, as through
 ‘Ignorance or Negligence; so that
 ‘then it must needs be done at their
 ‘first Admittance according to the
 ‘constant course of Scripture.

3. ‘It is evident also from the
 ‘very Nature and end of Baptism,
 ‘which is to be Christs Lifting and
 ‘Ingaging

'Ingaging Sign; and therefore
'must be applyed when we enter
'his Army.

4. 'If we are (Jews and Gen-
'tiles, &c.) Baptised into one Bo-
'dy, then we are not to delay it
'till we are stated in the Body:
'But we are all Baptised into one
'Body, 1 Cor. 12 13. therefore, &c,
'For if it be the use of Baptism
'to ingraft and enter us into the
'Body or Church (and into Christ,
'as Rom. 6. 3.) than sure it must
'be used as our ingrafting and en-
'trance. Shall a Souldier be
'Listed two or thtee years af-
'ter he hath been in the Army,
'or at the first entrance, whe-
'ther?

(5.) 'If all Church-Members
'are Christs Disciples, and all
'Disciples must be Baptised (at
'their Admission) then all Church-
'Members must be Baptised at
'their Admission: but all Church-
'Members are Disciples, and all
'Dis-

' Disciples must be Baptised at
 ' their Admission, therefore all
 ' Church-Members must be Bap-
 ' tised at their Admission.

1. ' That Disciples must be
 ' Baptised at their Admission is
 ' plain, *Matth. 28. 19, 20. Disci-
 ' ple all Nations Baptising them,*
 ' and by constant Example (2.)

' That all Church-Members are
 ' Disciples I prove thus, (1.) If
 ' it be the Church which is
 ' Christs School, than all the Mem-
 ' bers of the Church are his Scho-
 ' lars or Disciples, or Members of
 ' his School: but it is only the
 ' Church which is called Christs
 ' School; therefore all Church-
 ' Members are School-Members
 ' or Disciples, (2.) And thus if
 ' all Church-Members are Chri-
 ' stians, and all Christians are
 ' Christs Disciples, then all Church-
 ' Members are Christs Disciples:
 ' but all Church-Members are
 ' Christians, and all Christians

' are

' are Christs Disciples : therefore
 ' all Church-Members are Christs
 ' Disciples, (1.) That all Church-
 ' Members (true ones) are Chri-
 ' stians, that is retainers to Christ,
 ' or such as belong to Christ (as
 ' his own Phrase is) is beyond
 ' doubt, (2.) That all Christians
 ' are Disciples I proved before, it
 ' being the plain words of the Ho-
 ' ly Ghost, *Act. 11. 26.* The Disci-
 ' ples were called Christians first
 ' at *Antioch* ; so that all Church-
 ' Members being Disciples, they
 ' must regularly be Baptised at
 ' their Admission, according to
 ' the course of Scripture, and my
 ' Text, *Matth. 28. 19, 20.*

(6) ' Another Argument may
 ' be plainly fetcht from *Eph. 5. 26.*
 ' *That he might Sanctifie it, and*
 ' *cleanse it (his Church) by the wash-*
 ' *ing of Water through the Word ;*
 ' If the whole Church must be San-
 ' ctified by the washing of Water
 ' then all particular Members of the
 ' Church

Church must be so Sanctified :
 but the whole Church must be so
 ' Sanctified : therefore the Indivi-
 ' dual Members.

' He further writes thus, From
Matt. 28. 19. Go and Disciple me
all Nations Baptizing them, &c.
 ' What Christ hath conjoyned,
 ' man must not separate : Cut
 ' Christ hath conjoyned Discipling
 ' and Captizing, as a standing
 ' course to the end of the World.
 ' (as the next verse speaks ;) there-
 ' fore we must not separate them.
 Though the Word [*for ever*] do
 ' sometimes signifie a limited time
 ' in the *Old Testament*, viz. till the
 ' New World under Christ ; yet
 ' in the Gospel [till the end of the
 ' World can have no other then
 ' the proper Signification without
 ' plain Impudent Violence.

(2) ' Argument 2. from 1 Cor.
 ' 12, 13. *By one Spirit we are all*
 ' *Baptized into one Body.* If Bap-
 ' tism be Gods appointed ordinary
 ' way

' way of ingrafting all into the
 ' Body of Christ, then it is a stand-
 ' ing Ordinance, as being of a stand-
 ' ing use: but Baptism is so,
 ' therefore, &c. the Antecedent
 ' will appear plain in the Text, if
 ' you consider, First, that it is re-
 ' al Baptism that is here mentio-
 ' ned; the Spirit being spoken of
 ' as a concurrent cause; Secondly,
 ' That it was *All* that were thus
 ' baptized into the body.

(3) ' From *Rom. 6. 3.* If the
 ' use of Baptism be to baptise
 ' Men into Jesus Christ, and into
 ' his Death, then it is a standing
 ' Ordinance to the Church, as be-
 ' ing of a standing use: but the for-
 ' mer is in the Text, therefore, &c.

4. ' From *Act. 2. 38. & 22. 16.*
 ' If Baptism be Instituted for the
 ' Remission of sin, or the Washing
 ' away of sin (whether by signi-
 ' fying Sealing or exhibiting)
 ' then it is a standing Ordinance
 ' to the Church; (as being to a
 ' stand-

standing Use and End, one Age of the Church having no less need of it then another.) But the Antecedent is in the Text ; therefore, &c.

5. ' If the End of Baptism be our Burial and Resurrection with Christ, *Col. 2. 12.* The Churches Salvation, *1 Pet. 3. 21.* Its Foundation Principle, *Heb. 6. 2.* The Ordinary way of Initiating or putting on Christ, *Gal. 3. 27.* Then it is of continual use, and so a standing Ordinance : but it is so, as the Texts cited expressly say ; therefore, &c.

6. ' If Christ himself has Instituted the Ordinance of Baptism in the Word, and not again Repealed it ; then it is a standing Ordinance to the Church ; (and no man must dare to Repeal his Laws) but Christ hath Instituted ; and let any man shew where he hath Repealed it that can ; and till then it must be ac-

I know-

‘knowned to be still in force

The Learned and Reverend

Dr. Ames in his *Marrow of Divi-*

nity page 181. says, ‘Baptism is

‘the Sacrament of Initiation or

‘Regeneration, representing and

‘confirming our very ingrafting

‘into Christ, *Rom. 6. 3, 5. 1 Cor.*

‘12. 13. and p. 182. Baptism

‘is but once to be Administred

‘because there is but one begining

‘of Spiritual Life by Regenerati-

‘on, as there is but one begining

‘of Natural Life by Generation.

Paul Bayne, that Holy Learned

man, on *Col. 2. 11.* page 280.

faith, ‘God doth unite us with

‘Christ even by our Baptism.

‘that is, faith he, the Believer

‘Baptised, is by Baptism mani-

‘fested so before the Church.

Elton on the same place p. 291.

‘Baptism is the Sacrament of in-

‘cision or ingrafting into Christ.

‘Sealing up our setting into

‘Christ, which is only once, ne-

‘ver

' ver after to be done again; for
 ' if it did not, then we should
 ' have another ingrafting into
 ' Christ, and afterward Nourished
 ' in him, therefore we often re-
 ' ceive the Ordinance of the
 ' Lords Supper.

Dr. Owen in his Discourse of
 the Spirit, pag. 50. where he
 proving the Divine Nature, and
 Personality of the Holy Spirit,
 thus writes, viz.

Sect. II. ' All things necessary
 ' to this purpose are comprised in
 ' the solemn Form of our initiati-
 ' on into Covenant with God,
 ' Matth. 28. 19. Our Lord Jesus
 ' Christ Commands his Apostles
 ' to Disciple all Nations, Bap-
 ' tizing them in the Name of the
 ' Father, and the Son, and the Holy
 ' Ghost: this is the Foundation
 ' we lay of all our Obedience and
 ' Profession, which are to be re-
 ' gulated by this Initial Ingage-
 ' ment.

Sect. 14. page 51. Tells us,
 'we are Sacredly Initiated or
 'Consecrated, or Dedicated unto
 'the Service and Worship of the
 'Father, Son, and Holy Ghost,
 'this we took upon us in our
 'Baptism, herein lyes the Foun-
 'dation of our Faith and Profes-
 'sion with that Ingagement of
 'our selves unto God; which
 'Constitutes our Christianity.
 'This is the Pledge of our entring
 'into Covenant with God, and
 'our giving up our selves unto
 'him in the Solemn Bond of Reli-
 'gion.

Mr. Strong in his Discourse of
 the Covenants, pag. 226. Says,
 'Baptism is a Sacrament of Initi-
 'ation and the Ordinance of visi-
 'ble Admission into the Church;
 'and that must not be done pro-
 'miscuously, and without disci-
 'mination; for as it is a sin to
 'keep out those whose Right it is,
 'so its a sin also to admit them
 'that

' that have no Right, because
 ' thereby the Ordinances of Christ
 ' are abused and misplaced, where
 ' he never intended them, and for
 ' whom he never Instituted
 ' them.

And page 306. ' We are said to
 ' be Baptised into the Name of
 ' them all (*viz.* Father, Son and
 ' Spirit) *Matth. 28. 20. Baptising*
 ' *them in the name of the Father,*
 ' *and of the Son, and of the Holy*
 ' *Ghost:* Now what is it to be
 ' Baptised into the Name of the
 ' Father; its conceived to be taken
 ' from the manner of Marriage,
 ' wherein the Wife doth *Transire*
 ' *in Nomen, in familiam, &c.*
 ' *into the Name and Family of the*
 ' *Husband:* or of Servants,
 ' who had their Masters name
 ' called upon them: and there-
 ' fore no man might be Baptised
 ' in the name of a Creature. it
 ' is that which *Paul* detests, that
 ' he should Baptise in his own

' name; and therefore the mean-
 ' ing is, to be Baptised *in Fidem*,
 ' *in Cultum*, into the Faith and
 ' Worship of God, and so you are
 ' unto them all, and give up your
 ' names unto them all; and there-
 ' fore unto each person we owe
 ' both Faith and Worship di-
 ' stinctly, all manner of Duty and
 ' Obedience, because we are di-
 ' stinctly Baptised into the Faith
 ' of them all, &c.

Dr. Manton in his Excellent
 Sermons, on *Psal. 119. ver. 8- p. 45*,
 In the prosecution of his Doctrine,
viz. ' That it is a great advantage
 ' to come to a Resolution in
 ' a course of Godliness, faith
 ' that it is a course God will bless,
 ' he hath appointed Ordinances to
 ' this end and purpose that we
 ' might come to this Resolution.
 ' The Promise is first implicitly
 ' made in Baptism, therefore it is
 ' called, *1 Pet. 3. 21.* the answer
 ' of a good Conscience towards
 ' God.

' God. How so? Why the Co-
 ' venant binds mutually on Gods
 ' part and on ours; and so do the
 ' Seals which belong to the Cove-
 ' nant. It doth not only Seal Par-
 ' don and Sanctification on Gods
 ' part, but there is a promise and
 ' answer on our part: an answer
 ' to what? To the demands of
 ' the Covenant. In the Covenant
 ' of Grace, God saith I will be
 ' your God, (Baptism Seals that)
 ' and we promise to be his Peo-
 ' ple. Now our Answer to this
 ' Demand of God, and to this In-
 ' terrogatory he puts to us in the
 ' Covenant, it is Sealed by us in
 ' Baptism; and it is Renewed in
 ' the Lords Supper, &c.

* Mr. Burroughs, on *Hof.* 8. 12.
 Gives us this observation, ' That
 ' whatever is urged to us or Pra-
 ' ctised by us in matter of Wor-
 ' ship must have warrant out of
 ' the written Word of God (it was
 ' sin) and why? Because I have

' written to them (saith he) the
 ' great things of my Law, and
 ' they counted it a strange
 ' thing though that which they
 ' did had a great deal of seeming
 ' Devotion in it, yet it was other-
 ' wise than that which was writ-
 ' ten in the Law.

' This Question should be put
 ' to any that tender to us any way
 ' of Worship or Doctrine of Re-
 ' ligion under any specious shew
 ' whatsoever, where is it written?
 ' *Isa. 8. 20. If they speak not ac-*
 ' *cording to the word, 'tis because*
 ' *they have no light in them.* Ob-
 ' they seem to be very judicious
 ' and wise, *But if they speak not*
 ' *according to the word, its because*
 ' *there is no light in them,* to the
 ' written Law and Testimony,
 ' that must be the standard at
 ' which all Doctrine and ways of
 ' Worship must be tried, many
 ' may put fair colours upon the
 ' Way, that it is for Common
 ' Peace

' Peace, and a great deal of Good
 ' may be done by it, and the like.
 ' But is it written? *Did I ever*
 ' *command it saith God?* Policy
 ' may say 'tis fit; Reason may
 ' say 'tis comely; and Experi-
 ' ence may say 'tis useful: but
 ' what doth the written Word
 ' say it should be? Nay it is not
 ' enough to say that we cannot say
 ' 'tis forbidden; but where is it
 ' written in matters of Worship?
 ' This is a certain Rule, saith *Ter-*
 ' *tullian.* If it be said 'tis Law-
 ' ful, because the Scripture doth
 ' not forbid it, it may equally be
 ' retorted; it is therefore not law-
 ' ful, because the Scripture doth
 ' not Command it.

And further that Reverend Au-
 thor, p, 86. Notes from *Exod.* 39.
 at least ten times in that Chapter,
 ' *They did according to what the*
 ' *Lord commanded Moses,* and in
 ' verse 43. *Moses blessed the people.*
 ' The people are blessed when in
 ' the

‘the matters of Worship they
 ‘keep unto what is Comman-
 ‘ded.

This was the Judgment of that Famous Servant of God, although no man in his time (as those that knew him in his life can testifie) was of a more tender and bearing spirit to heal Differences then he; yet how Zealous and Careful was he to advise and inculcate into the minds of Christians, that they should exactly keep to the written Word in matters of Gods Instituted Worship.

By what is said (Christian Reader) it evidently appears what a value all Christians in all Ages, yea at this day have had for this great Ordinance of Baptism, and how Vniversally Concurrent their Testimonies are, that it is not only the Sacrament of Initiation, but also to be continued in the Church unto the end of the World.

World. And because it would swell this small piece beyond its intended Bulk to use so great a Cloud of Witnesses, we shall add a few General and Comprehending Testimonies.

1. In the Articles of Religion Published by His Majesties special Command 1642. Baptism is thus Defined. "Baptism is not only a Sign of Profession, and Mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign of Regeneration or New Birth, whereby as by an Instrument, they that receive Baptism rightly are Grafted into the Church, the promises of the forgiveness of sin; and of our Adoption to be the Sons of God by the Holy Ghost, and visibly Signed and Sealed: Faith is confirm'd, and Grace increased by vertue of Prayer unto God, &c. This is the Judg-

Judgmen of the Church of Eng-
land.

' The Assembly of Divines in their
 ' Confession of Faith Printed One
 ' thousand six hundred fifty eight,
 ' pag. 94. Define Baptism a Sacra-
 ' ment of the New Testament Or-
 ' dained by Jesus Christ (*Matt. 28.*
 ' *19.*) not only for the solemn ad-
 ' mission of the Party baptized in-
 ' to the Visible Church, (*1 Cor.*
 ' *12, 13.*) But also to be unto him a
 ' Sign and Seal of the Covenant of
 ' Grace. (*Col. 2. 12.*) Of his In-
 ' grafting into Christ. (*Gall. 3. 17.*)
 ' Of Regeneration. (*Tit. 3. 5.*) Of
 ' Remission of Sins. (*Mark 1. 4.*)
 ' And of his giving up unto God
 ' through Jesus Christ, to walk in
 ' Newness of Life. (*Rom. 6. 3,*
 ' *4.*) Which Sacrament is by
 ' Christs own Appointment to
 ' continue in his Church until the
 ' end of the World, *Matt. 28. 19,*
 ' *20.* This is the Judgment of the
 ' Presbyterians; suitable to which
 ' they

they Express themselves in their
 Larger Catechism, pag. 128. and
 in the Shorter Catechism, page
 157.

The Congregational, (commonly called *Independent*) Churches, in their Confession of Faith at the Savoy, where were many of their Elders, Oct. 1658. Printed 1659. Thus say of Baptism. Baptism is a Sacrament of the New Testament Ordained by Jesus Christ to be unto the Party baptized a Sign and Seal of the Covenant of Grace, of his Ingrafting into Christ, of Regeneration, of Remission of Sins, and of his giving up unto God through Jesus Christ to walk in Newness of Life; which Ordinance is by Christs own appointment to be continued in his Church until the end of the World.

The Churches of Christ commonly (though unjustly) called *Anabaptists*: in their Confession of Faith; (Fourth Impression Printed

'ted 1652) Define Baptism an
 'Ordinance of the New Testament
 'given by Christ, to be dispensed
 'upon Persons Professing Faith, or
 'that are made Disciples; who up-
 'on Profession of Faith, and desi-
 'ring of it, ought to be Baptiz-
 'ed, and after to partake of the
 'Lords Supper.

*Objection, If it should be Objected,
 To what purpose serve all these Quo-
 tations since the Parties you dispute
 against do believe and hold, That
 Baptisme is an Ordinance of Christ,
 and keep up the Practice of it.*

*Answer, 1. Although they hold
 and practise it themselves, yet in
 the Effect and Consequence of
 this their Opinion, they deny it.
 For whilst they alleage, That it
 is not requisite to Church-Com-
 munion, it must of necessity be
 understood, that they judge it not
 a requisite Duty for a Christian,*

and

and consequently, 'tis needless and therefore may be laid aside without danger, which is in effect a total casting of it away: which is not only contradictory to Scripture, but disagreeable to all other Christians in the World, as hath been fully made out.

2. If they hold Baptism to be a Christian Duty, I would ask, Whether it be the duty of all Christians, or only some? If of All, how can it be dispensed with in any? if only of some, *viz.* such as are convinced of it; it will equally follow, by the same Reason, that no Ordinance at all, is a Duty to a person that doubts either the thing it self, or the manner or circumstances of its practise And if it be not a duty, no man may be blamed for the nonperformance of it, but indeed would Sin in doing it, and so by consequence, no Ordinance is binding to all, because there is not one of them, but
is

is in some respect or other cavill'd at, or at least not rightly understood by some persons that yet would be esteemed Godly : so that this Opinion opens a gap, not onty for Exclusion of Baptism, but of any Ordinance whatsoever, under the pretence of a large Charity to a doubting Person, that is really Holy, or seems so to be. But the Lord never left his Ordinances upon such termes ; For they are not to be dispen'd with upon any pretence whatsoever without his own special Warrant.

Suitable to what we here Write, *Henry Lawrence Esq;* A very Judicious and Learned Writer expresses himself, in his Book of Baptism, pag. 368. chap. 17. thus, that there is an order in the Worship of the New Testament : (says he) ' No Man will deny that hath ' Learned with *Paul*, To join be- ' holdeng the Order and Faith of ' *Saints*, Coll. 2. 5. And now ' will

' will acknowledg this more then
 ' they who deny themselves of
 ' some very considerable Ordinan-
 ' ces for want of coming to them
 ' in the right order, as the Lords
 ' Supper for want of Church-Fel-
 ' low ship: every thing is feasonable
 ' and beautiful in its time, out of
 ' which it is disorderly and evil,
 ' To find the Order and Time of
 ' *Baptism* will I conceive be the
 ' easiest thing in all this Inquiry,
 ' whether you consider Scripture
 ' Rule, Scripture Example, or Ex-
 ' ample of the Primitive Church,
 ' or indeed of all that ever was, or
 ' the reason of things; For Scri-
 ' pture Rule you have *Matth. 28.*
 ' *19. Make Disciples and Baptise.*
 ' *Mark 16. 16. He that believeth*
 ' *and is baptised shall be sa-*
 ' *ved.* You see here the Rank
 ' of Baptism, immediately after
 ' Teaching, after Believing, it
 ' holds the first place of Ordinan-
 ' ces properly Christian, you may

'tis again in the Rule of the
 Breaching, but I am not
 in the Primitive times
 could have no better instances,
 than what we have of the same
 in the early who were excluded
 not only from the Eucharist,
 but from the very sight of the
 Church, which is a disorderly
 And of this the Fathers give
 a Reason; viz. In all respects the
 Order of the Ministry is kept,
 that first by Remission of sin,
 a Medicin be prepared for their
 Wounds, and then the Nourish-
 ment of the Heavenly Table be
 added. *And so* I do not see
 If you pass from Precept to
 Example of all times to Reason,
 there you will find that what-
 ever makes for the not repeating
 of Baptism is the ordinary
 use, which is for that is
 fully granted, that it should be
 the full place of Christian
 you may, *Christian*

(615)

one Ene, First if it be not to be
repeated; because this is the
Sole of Initiation, Regenerati-
on, and Incorporation, then by
the same Reason this must be
first was Initiation, Admission,
Incorporation, and Regenera-
tion, and the first Internal Acts
signifying and upon it, by which
Iovm made Christians.
Secondly, of the signification,
as did the Baptism be for
ever last of constant and per-
petual bliss; then this Ordinance
is the bottom stone in
the Building of Ordinances,
which in the last of durable and
constant influence into the
Solid Edifice of grace and
glory. Thirdly, If this be not to
be repeated, because neither in
the Precept nor Example you find
it so; and never otherwise, or
if the words of Baptism on our
part to be that there shall be a
formal external Contract past
with

'with God; by which we are
 'visibly Handfasted in this Mi-
 'stical Marriage. Or, 2. To distin-
 'guish our selves by this Badge
 'and Character of our Professi-
 'on from the evil world, which
 'we renounce with all its Works,
 'then certainly this Piece is to be
 'first Administred before we go
 'further, and the Sacrament of
 'our Spiritual Life and Birth is
 'to be given before that of our
 'Nourishment: in a word Bap-
 'tism hath been called of old,
 'and not without Reason, Sa-
 'cramentorum janua, and is for
 'all these considerations, which
 'are as many as concurr to any
 'one thing to Keep that Name
 'and Nature still, which is to
 'be the first and Primitive Sa-
 'crament, in which a Converted
 'person, man or woman, is to
 'Communicate. Now then if
 'the Timing and Order of Insti-
 'tuted Worship be any thing, as
 'it

' it is of great moment, a great
 ' part of it lying in nothing else
 ' but the right and Orderly Ad-
 ' ministration of Ceremonies;
 ' and if the Scripture Rule and
 ' Example be any thing, which
 ' is all we have to show for any
 ' Practice; then Baptism is to be
 ' the first Sacrament after Be-
 ' leiving: besides the reason of the
 ' thing, that which makes it un-
 ' lawful to Baptise before Teaching
 ' is, because the Scripture hath
 ' ranked it otherwise, that says
 ' Teach and Baptise, not Baptise
 ' and Teach, as the Papists and
 ' others do, the same Reason
 ' will hold for the giving it its pre-
 ' ference in time to any other Or-
 ' dinance, because its ranked im-
 ' mediately after Teaching, and
 ' before any other thing. Thus
 far you have the Opinion and Rea-
 son of that Learned Gentleman.

CHAP. V.

Whereon the Objections against this
Position viz. That none may
be Regularly admitted to the
Lords Supper, that are not first
Baptized, are Answered.

Obj. 1. **T**HERE is no Rule, or ex-
press Warrant of Scrip-
ture to Exclude Persons fearing
God, from receiving the Lords Sup-
per, who by vertue of their Faith
have a Right to it.

Ans. This Objection supposes
things very dangerous. As,
1. That Holiness without Bap-
tism invests a Right to other
Church Ordinances, which is not
to be supposed, for Christ the
Lamb of God was Holy in the
Highest Degree, and in him was
found

found no Sin, yet he was Baptized before he entred upon his Publick Ministry, which is a most Illustri-^{Matt. 3. 15; 16.}ous Example, and the Pattern which the Saints followed; for in a Word, the great Apostle *Paul* and all those Primitive Saints Recorded by the Spirit to be Believers, and therefore Holy; were nevertheless Baptized, which might have been forborn but that it was an indispensable Duty: and whatsoever Reason may be given, why Holiness without Baptism may serve, the like may be produced, Why Holiness without any other Ordinance may be sufficient for a Believer? And unless it be less necessary now for Believers to perform Gospel Duties, then for Evangelical Saints; or unless it can be made out, that Baptism was only Appointed for that Age, (as Holy an Age as ever was,) then the obligation of Practising that Duty itill lies upon All Christians,

ans, which is a Warrant and Rule for the Exclusion of such as will not submit to it.

2. It supposes, That whatsoever is not forbidden in Scripture, is Lawful; and so the Receiving of Believers that are not baptized to the Supper, being not Prohibited, is therefore Lawful.

Now that this is a Pernicious way of Argument, has been largely Demonstrated about the beginning, as tending to bring all Humane Inventions into Gods Worship, to which we refer: yet doubtless, it will be granted by all that the only Warrant we have, (as has been frequently said) for the Practice of Gospel Duties, must be the expresse Warrant, or Word of God, according to which we must walk: and I very well remember, That the Old Non-conformists who faithfully followed the Lord, according to the Light they had received, rather than they

they would kneel at the Sacrament, thought it their Duty to forbear the Practice of that great Ordinance, giving this as their Reason : To leave (say they) the Practice of Christ and his Apostles in the manner of Receiving the Sacrament, and to follow the Practice of Men, in a posture Invented by Men is not safe : but to kneel at the Sacrament is so, &c. therefore not safe.

And if the Servants of God in those times were so Cautious of doing any thing that might be an Addition to the Worship of God, although but in a Circumstance ; how much ought Christians Now when the Matter is about the very Order of the Practice of Ordinances themselves ; for here in the Case in hand, is a most evident leaving the Practice of Christ and his Apostles, and following the Inventions of Men.

2. The Commission given by Christ,

Christ *Matth. 28. 19.* Go teach all Nations, Baptizing them, &c. hath been an Argument of great weight in the minds of all that oppose Infant Baptism; the order of the words shewing who are to be baptized, viz. Such as are taught *First Teach, then Baptize*: and it be an Argument, that proves Believers baptism only, It must have its Consideration, That Baptism must go before the Practice of other Ordinances, as *Preaching* goes before *Baptism*.

We find *Act. 1. 3.* that Jesus Christ was Forty days with his Disciples, speaking of the things pertaining to the Kingdom of God; and doubtless he was not wanting in giving them direction concerning the order of his Worship. For as the Commission *Matth. 28. 19.* was given after his Resurrection, we may see his Apostles (as appears by their constant Administrations suitable there-

hereto) did Practise no other way,
Act. 2. 41, 42. and several other
 places fully produced before.
 Which Practise in order to the re-
 ceiving or enjoying of Ordinan-
 ces, I take to be a constant and a
 standing *direction* for all Churches,
 in all times, unless any can shew
 variation from it, by any of the
 Primitive Churches afterwards,
 which cannot be done; I would
 again know of him that Preaches
 the Gospel to men, what Do-
 ctrine he is to Preach to them?
 Is it any other than to Believe and
 be Baptised; If no other, (as I
 judg all will grant) than if in
 case the party Believing should
 question whether Water Baptism
 be the Ordinance of Jesus Christ,
 or if he believes it, is not yet sa-
 tisfied it is his duty to be Baptised,
 but desires he may break Bread
 with the Church, can this with-
 out a manifest breach of the Rule
 be Admitted,

The

*The Verb
ἐνδύω sig-
nifies to
put on as a
Garment.
Liegh
Crit. Sacr.

The Apostle tells us Gal. 3. 27. *That so many of you (or as some render it) all yee that are Baptised into Christ, have put on Christ* that is, they have * put on Christ as a Garment, and by Baptism have put on the visible Profession of Christ, plainly holding out, that none have put on the visible Profession of Christ until they be Baptized; the outward Sign, answering to the inward Grace, so Rom. 6. 3. *Know ye not that we who were Baptised into Jesus Christ, were Baptised into his Death* which Baptism is a pledge of— Can it therefore be judged upon any Reasonable pretence that any man should be Admitted to Walk in the Practise of the Ordinances of Christ, before he hath put on Christ in the visible Profession of his Name by Baptism.

From the whole of which we infer, in answer to the Objection That our Practise suitable to these
Pre-

27. Precepts and Examples, are a sufficient Rule and Warrant for our not admitting them to the Lords Supper, and to call for Scripture Precepts or Examples for refusing them, is very absurd; For we may as well call for the like to Warrant our Separation from the Church of Rome by Name, which can be produced no more then this, yet it does not follow, that Communion with ~~that~~ Church, as now it is, is Lawful. Scripture Examples are matter of Fact; and therefore, there having been no such corrupt Practice crept into the world when the Scripture was written, therefore there was no occasion for any baptized Person to disclaim Communion with the Unbaptized; there being no such Cause of which to make an Example.

Obj. 2. *But we admit none to the Supper of the Lord, but those that*

that think they are Baptised already, and Judge what they received in their Infancy sufficient.

Answer. It is certain that they who believe that the only Subjects of Baptism are actual Believers, viz. such who upon a Profession of Faith received that Ordinance, and esteemed no other Baptism valid, cannot judge the Baptism received in Infancy to be Christ's Baptism, they knowing that the proper Subject appointed by Christ, viz. a Believer (which is the main part of the Essence of the Ordinance) is wanting, and certainly the Ground of Churches proceedings, in admitting persons to the Supper cannot be built upon the imagination of the party desiring Communion; but upon the knowledg the Church hath of it, and its being tryed by the Rule which they are to Walk by. For,

Sup-

Suppose a Person desires to sit down as a Member of the Church, as thinking he hath a true Faith, and a Right to the Priviledge in the Church, when yet he can give no satisfactory demonstration of either; will any think the Church ought to receive him because he hath that good persuasion of himself, when they themselves are satisfied that what he declares is insufficient by the Rule, to make out his Right? Or will any judgment of Charity warrant such a proceeding? Certainly no; and yet the Reason is the same for the latter, as for the former. Besides the Consequence to the party that should be so Admitted to the Supper upon his conceit that he is Baptized is very dangerous, and must needs build him up in a conceit that he hath that which indeed he hath not. God of old gave this charge, that a *stumbling-block* must not
 31 be

be put in the way of the blind; and surely a greater stumbling-block cannot be put in such mens way to hinder their inquiry after the True Baptism of Christ then to admit of that supposition, which the Church knoweth is not true. For having now the enjoyment of all the priviledges of the House of God, they hereby are for ever careless of making any further Inquiry: and I heartily wish that this may be seriously considered by those that exercise this groundless Charity.

Again, suppose the Child of a Baptized Person of sufficient Age, that was brought up in a Godly manner, is Converted and become a Believer, yet was never Baptized at all, should propose for Communion with the Church; would they admit him without Baptism, if he desires Communion so? (not being satisfied, that it is a necessary Duty,) If they would, then

it is evident, that they quite Exclude Baptism out of the Rank of Ordinances ; If they do not admit him, then they place a sufficiency in Infant Baptism, because they grant a Priviledge to him that had it, and deny the same to him that had it not, (whom we do suppose to be as much a Believer, and as holy as the other) which is expressly against their own Principle, *viz.* to esteem Infant Baptism as no Baptism ; and therefore if they hold to it, should place him that was so in Infancy baptized, and him that was never baptized, in the same rank, with respect to the Priviledge of Church Communion.

Object. 3. *It is said, Rom. 14. 1. Him that is weak in the Faith receive you, and it being but the weakness of such persons to judge their own Baptism Lawful, yet being such as have faith, this Scripture sufficiently*

L ently

ently Warrants us to receive them.

Ans. For the right understanding of this Text, Two things ought to be considered, which if well weighed may give a clear Answer to this Scripture Objection.

1. What Weakness this is, which the Apostle here intends.

2. What is to be understood by Receiving such.

1. The weakness spoken of in the Text, hath Relation only to those mistakes that did attend some of them touching a liberty of eating, or not eating Meats, or the keeping or not keeping of days which were things in themselves of an indifferent Nature, the doing or not doing of which, was not Sin, as the Apostle in that Chapter plainly shews; and hath no Relation to the Order of Worship prescribed by Christ, much less to the Practice or not Practice of Ordinances,

nances, for then the meaning of the Apostle should be, if they did practice, or not practice, it was all one, there was no Sin in the matter.

2. The Receiving here cannot be meant to receive into the Church as Members, Because the Apostle Writes this Epistle to the Church, and these weak Members as a part of that Church; but the Receiving here intended is into the Affections of each other; that the differences that were amongst them should not hinder the Law of Love, which they, and every Christian ought to cherish and Exercise towards each other, let their differences be of what nature they will: That this must be the Sense of the Apostle, the clear Scope of the whole Chapter makes evident. But to bring this Text to prove a Lawfulness of receiving any that are Christians although never so ignorant of the

Ordinances, and Instituted Worship of Christ, and the order prescribed by him is to wring Blood out of it, and not that precious Truth that is manifested by it.

Object. 4. *Whereas some infer from 1 Cor. 12. 13. By one Spirit we are all Baptized into one Body, whether Jews or Gentiles, Bond or Free, and have been all made to Drink into one Spirit, &c. That Baptism is the Inchurching Ordinance, the conclusion is impertinent, for not Water Baptism, but the Baptism of the Spirit is there meant.*

Ans. That Baptism was of so constant and Universal use to the Enchurching of all sorts Ranks and Degrees, is fairly deduced from this Text, however excepted against; and that none were Inchurched without it, unless any man can find or name some persons that were

were neither *Jews* nor *Gentiles*, Bond nor Free, which denotes plainly, that all sorts were receiv'd by Baptism: the *Jews* though before Circumcised, yet were Baptized; the *Gentiles*, some times a People a far off were upon their believing by Baptism received. If free, as Masters, yet not admitted without it; If Bond, as Servants, yet by this Ordinance they were made equally of the same Church Priviledge by Baptism, *Gal. 3. 27, 28.*

And that Water Baptism is here meant is the Judgment of the most Learned Expositors: and the next words do make it Appear, *We have been all made to Drink into one Spirit.* By being baptized into one body and made to Drink into one Spirit. The Apostle shews the Communion which Believers have with the Holy Spirit in the Two Ordinances, *Baptism* and the *Lords Supper.* For what else can

be intended by Drinking into one Spirit, but the Saints Communion in the Spirit, in, and by the Supper [*Drinking*], by a *Synecdoche* being put both for Eating and Drinking: And if so, why must we not as well understand the First Ordinance in its proper Sense for Water Baptism in the former part, as the Later Ordinance, the Supper in the first part of the Text.

2. If the Baptism of the Spirit had been meant, then the being Baptised into one Body, and Drinking into one Spirit, must be one and the same thing, but surely Baptising and Drinking are no more the same, than the Body and the Spirit are the same, into which they are said respectively to be Baptised, and to Drink. But it is clear the Apostle hereby intends to mind those *Corinthians*, how that by means of the same Spirit working upon all their Hearts, they became Members of the same Body

Body by Baptism, and that being of the Body, they came to have Communion in Spirit, or with the Spirit in the Supper.

It cannot be the Baptism of the Spirit, because the Spirit is here set forth by the Apostle, as the Agent or working Cause, and Baptism as the Effect ; and it is ridiculous to make both Cause and Effect the same thing. It is true the Scripture speaks elsewhere of a being Baptised with the Spirit, but when it doth so, it still declares either Jesus Christ, or God the Father as the Agent of Baptising with the Spirit, but never as making the Spirit both the Subject Matter wherewith, and the Agent whereby, men are Baptised in the same Baptism, see *Matth. 3. 11. Mark 1. 8. Luk. 3. 16. and 24. 49. Act. 11. 4, 5, 16.*

We find in Scripture that when God chargeth men for sin, he tells them, *They did that which he*

commanded not, neither did it enter in his heart. Now that this was the Order of Administration with respect to these Ordinances, *viz.* 1. To Teach, then Baptise, and then Admit to Church-Communion, is else where fully Evidenc'd from Precept and Example, *Matth. 28. 19. Act. 2. 41. &c.* And if that be the stated Method of God, and the Universal Practise of the Primitive Christians, we may Rationally infer that the contrary Practise is a Deviation from the Divine Rule, and a thing which God Commanded not.

The Apostle according to the Rule of Christ, first at *Jerusalem*, to put this Commission in Execution, *Luk. 24. 47.* And did Act according to it, and certainly their punctual Conformity to it, ought to be taken by us as the Interpretation of this grand Precept, and their Example a sufficient Pattern for succeeding Christians ;

stians, unless we will suppose
 them to depart from it as soon as
 they began to Act in pursuance of
 it, which supposition includes a
 very strange Uncharitableness,
 and a very unbecoming Opinion of
 these Holy men. For nothing
 can be more plain than that Ad-
 dition to the Church (or Church-
 Fellowship) followed after Bap-
 tism, and did not go before it:
 and why men now find a greater
 good in their own way than in
 his, is not to be easily resolved.
 Baptism in those days did certainly
 precede Church-Enjoyments, for
 it was esteem'd (as it still ought to
 be) a means of implanting men
 into Christ, or the Body of Christ
 the Church, *Gal. 3. 27. Rom. 6. 3.*
 Now let it be considered what a
 Planting together imports; It
 must be certainly the first putting
 of Christians together, in order
 to their Growing together in
 Christ, and yet all this was done
 by

by Baptism : and may we not suppose Trees to grow together before they are Planted together, as this Spiritual Plantation of Christ, *viz.* the Church, or Society of Christians, who were, and should still be Planted together by Baptism, not into this or that particular Church ; but into that one Church of Christ, which is distributed into several parts and particular Societies. Hence Baptism is called one of the Principles or begining Doctrines of Christ, and part of the Foundation, *Heb. 6. 1, 2.* Now there is no House can stand without its Principle, or can be Erected without a Foundation. See *1 Cor. 12. 13.* Where we have an account of all being Baptised into one Body, whether Jews or Gentiles, Bond or Free, which comprehended all Ranks and Degrees of Christians, as is elsewhere demonstrated.

Obj.

Obj. 5. *The Phrase, Rom. 6. 3. and Gal. 3. 27. [As many] of you as have been Baptised into Christ, &c. implies that all that were in those Churches of Rome and Galatia were not Baptised.*

Ans. If we consult the Scripture with the Coherence, it will appear how weak this Objection is.

1. For that *Rom. 6. 3.* Let it be considered to whom the Apostle writes : Is it not to the whole Church, and every individual of them ? In verse 1, 2. When he says, *What shall we say then ? Shall we continue in sin, that Grace may abound ? God forbid. How shall we that are dead to sin, live any longer therein ?* ? If these words in the first and second Verse respect the whole Church, as they must be supposed to do, unless we will conclude that the Apostle

He did grant a liberty to some of
 the Church to continue in sin,
 and livetherein, then these words,
Know ye not that as many of us as
were Baptised into Jesus Christ, &c.
 Are Interrogatively propounded
 not only to the same persons, un-
 to whom the former words relate,
 but also as an Argument or Rea-
 son why none of them should live
 any longer in sin, which is the
 thing from which he was adissuad-
 ing not only some of them, but
 even all of them in the foregoing
 verses, and which he improves in
 an Argumentative way through-
 out the greatest part of the Chap-
 ter, and it would not besit the
 Reason of any ordinary man,
 much less of a Great Apostle to
 make choice a Reason or Motive
 to infore his Exhortation or Per-
 suasion, which is of less extent in
 the tendency and concernment of
 it, then are the persons whom he
 doth Exhort or Dehort. Which
 yet

yet is a piece of weakness, of which we must suppose this Apostle to be guilty, unless you do conclude that all those of the Church of *Rome* were dissuaded from continuing any longer in sin upon this ground, because they had been all Baptised into the Death of Christ, *viz.* a Conformity to his Death, as well as a belief of it. To conclude, If the whole Church had not been under the Motive, the whole Church could not be pressed by it as here you see they are.

As for the other Text, *Gal 3.26.* *Gal. 3.26,*
 the Apostle had assured them, *viz.* ^{27.}
 them to whom he now writes,
To be all the children of God by
Faith in Christ Jesus, that is, they
 were lookt upon as children of God
 by their confessing and owning
 of Jesus Christ, of which he gives
 this account, *verse 27.* Because
 they had put on Christ in Bap^tism
You are all the children of God by
Faith

Faith in Christ Jesus; for, or because, as many of you, as have been Baptised into Christ, have put on Christ: as if he should say, if the Owning and Professing Christ does denominate men to be the Children of God, now under the Gospel, as indeed it does, then ye are all the Children of God, because by being Baptised into Christ, ye have all of you put him on, that is, so to appear with him, wherever ye become, as you do appear with the Clothes you wear. But now most certain it is, they could not all of them have been denominated the Children of God by Faith in Christ, upon account of their being Baptised into Christ (which yet we see they are) unless they had been all of them Baptised into Christ indeed.

Besides in what hath been said already it does not appear that any

any in the Apostles days were in-
 church'd without Baptism. And
 for any to assert that some, not
 all, were Baptised, is to affirm
 what is void of Scripture, Rea-
 son, and Common Sense. As for
 any countenance in Scripture,
 there is none----And it has as little
 in Reason: for if it should be
 true, it will follow that this Great
 Ordinance was a duty to some on-
 ly, and not to all, and the Reason
 why it should be so, will be very
 difficult to assign, was it because
 it was commanded to some only,
 and not others? If so, let them
 be instanced by some kind of Re-
 cord, who were obliged to the
 Practise, and who not: was it be-
 cause some only had need of it,
 and others not? or because those
 glorious mysteries represented by
 it, were useless to some, and not
 to all? Or what other Reason was
 it? If none can be assigned, then
 we may safely conclude that all
 Church-

Church-Members were then Baptised; and ought to be so still.

It is confessed that sometimes the Phrase [*As many*] has not the same Latitude of signification as the Phrase [*All men*] which includes every Individual, the term [*As many*] being restrained to matter going before being then Partitive: But here it has Relation to the whole scope of the Text, and must therefore intend all, or all of that Church to whom he wrote, to confirm which Interpretation we find other Texts [*As many*] must of necessity be so understood as 1 Tim. 6. 1. *Let as many servants as are under the Yoke, count their own Masters worthy of all Honour:* doth he thereby suppose or may it be implied that there were some servants who were not under the Yoke, or that there were some Servants who were not to count their Masters worthy of all Honour? But which

which must be supposed notwithstanding, if this form or manner of speaking (*as many as*) be always to be understood to intend the dividing of the intire Number of Persons spoken unto; which yet to suppose must needs be very absurd.

Object. And if it be said, That this Exhortation, let as many Servants as &c. doth intentionally respect so many Believing Servants as were under the Yoke; and that therefore in respect of other Believers it is partitive.

Ans. If that be granted there will be more gained than otherwise: for then it may well be said, that those Texts, Rom. 6. 3. Gall. 3. 27. Intentionally, only respected those at Rome and Gallatia, who did Believe, and were Baptized; and therefore is partitive in respect of others, the Inhabitants of those
M places,

places, dividing those of the Churches, from others dwelling in the same places, who were not of those Churches.

Object. 6. If it be Objected from Act. 9. 26. That we find not there, when Paul was presented to the Church at Jerusalem, and Assayed to joyn himself to the Disciples, that the Church made any inquiry whether he was Baptized or no, in order to his Reception amongst them; or that Barnabas in giving satisfaction to the Apostles and the Church concerning his meetness to be admitted into Communion with them, so much as mentions his being Baptized, but only declareth unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had Preached boldly at Damascus in the Name of Jesus.

Ans. There is no good Reason can be given, or to suppose that
Paul

Paul was admitted to Communion with the Church, until the Church had knowledg either from himself, *Barnabus*, or some other, of his having obey'd the Gospel in Embracing the first Principles of it; of which Baptism is one, *Heb. 6. 2.* For how should they know him to be a Disciple of Christ and so meet for Communion with them, but by knowing that he had at least done the first things of a Disciple, of which we find all along the History of the *Acts* of the Apostles, a *Being Baptized*, to be one, and doubtless less satisfaction would not have served them concerning him, than would concerning another Disciple who had never appeared in that height of opposition against them, as he had done.

Again, when the Text tells us, That *Barnabas* declared unto them, how he had seen the Lord in the way, and had spoken to him; can

it be thought he could say less then what it was, that the Lord had spoke to him? And if so, then how can it be thought but that the Relation of his being Baptized must needs come in at his Report to them? inasmuch as that Direction which the Lord gave *Paul*, about his going into a *Straight sheet* in order to his further Information, touching the Will of the Lord concerning him, to Rehearse the Carriage of *Ananias* towards *Saul*; and consequently his baptizing of him: unless it should be supposed, that *Barnabas* made a broken and imperfect Relation of the Lords dealing with him, which we cannot do without Judging *Barnabas* either weak or careless in that great business: For it cannot be thought that *Barnabas* used no more words in this Relation then what are here Recorded by *Luke*; since we have frequently, if not for the most part,

part; but the brief Heads of things Recorded that were done, and spoken by Christ, the Apostles, and other Disciples, *John* 21. 25. *Act.* 2. 40.

And we find *Paul* himself in making the Relation of that great Providence of the Lord towards him in his Conversion; particularly mention his Baptism, *Act.* 22. 5, to 16. and that which was required of him to be found in the Practice of, before he should go forth in the performance of that great Work he was Called unto, namely, to Preach the Gospel.

Object. 7. It is Objected, that this was in the Infancy of the Church, and is no binding Rule to us.

Ans. If that be no Rule to us, let it be shown where there is another Rule? besides do not all men of any understanding know, that this is the great Argument brought

brought to Countenance Infant Baptism : And is not this the pretence by which all those Traditions of Men in the Worship of God are brought in ? How greatly is that place, 1 Cor. 14. 40. abus'd and mistaken ? *Let all things be done decently and in Order.* From whence men take upon them to prescribe what they please, and call it Order, imposing the same upon Mens Consciences, whereas Order and Decency there, must respect that Order which he himself had prescribed in the foregoing Verses, wherein is shewn, what Order ought to be used in the improvement of those several Gifts which God hath given to that Church, in the Exercise whereof the Church might receive Edification. They especially that are afraid to comply with the Inventions of men in the Worship of God in some things, should above all others be careful of bringing in any
 Invention

Inventions of their own in other things, lest while they build again themselves the things they Destroy in others ; they make themselves Transgressors, and give that advantage to others they would not willingly do.

Object. 8. *A main thing built upon, is, that Union with Christ gives a Right to all the Ordinances of Christ.*

Answ. It is readily granted, that Union with Christ, signified by a visible Profession of Faith gives a man Right to Baptism, and having this Union and being baptized, they have a Right to Church Fellowship, and the *Lords Supper*, &c. but that by vertue of Union with Christ they have a right to the *Lords Supper* ; and accordingly to partake of the same before they are Baptized is Deny'd from the Reasons already given ,
nor

nor can it any where be proved.

This may be plainly illustrated by this similitude. A Child, by being the Eldest Son of his Father, has a Right to his Fathers Estate as Heir thereof, as soon as his Father is dead, but yet for the actual Possession thereof, there is required his coming to Age, till which time he cannot Possess that Right ; the Law requiring this as the Order by which he is to come to the enjoyment thereof. So though Union with Christ gives a man a Right to all the Ordinances of Christ, yet are they to be enjoyed in that Order which the Law prescribeth.

Obj. 9. This is a Dividing Principle, and 'tis very censorious to judge none fit for Communion in a Church, but such as are Baptised thereby, Unchristianing all other Persons that are of another mind.

Ans.

Answ. This is no other Principle but what the Scripture doth every where justifie, as hath been largely proved before. And this Objection is rather chargeable on the contrary Opinion, as being that which divides the Ordinance from its proper use and end by putting it out of its place, where God in his Word hath set it. There being no Division made by Principle, but what is made by the ignorance of the persons that Oppose it about the Rule and Order by which Christians ought to walk; or by their wilful neglect of that which is required by the Lord, of those that desire Communion with the Church. For if the Lord of the Family prescribe an Order by which it should be Governed, can it be reasonable that his Rule should be broken for the sake of the Servants Ignorance or wilfulness?

1 Cor. 11.
2.
Jude 3.

2. We censure none so rigidly as to take upon us to Unchristian or Unchurch them; all that we do is (in discharge of our Duty to God, and Faithfulness in our places) to labour to keep the Lords Ordinances in that Purity and Order the Sacred Records testify they were left in, and in a Spirit of Love and Meekness to contend earnestly for the Faith once delivered to the Saints; which we conceive to be a Duty enjoined upon all Christians, &c.

Obj. 10. *It hath been Objected from Eph. 4. 4, 5, 6. Where under the several Heads there is in the fourth Head one Baptism. Now saith the Objector if we believe the other six things there mentioned, viz. One Body, one Spirit, even as ye are called in one Hope of your Calling, one Lord, one Faith, one Baptism, one God and Father of all, &c. and are not found in the Practise of the fourth*

fourth Head, viz. one Baptism; what Reason is there that we should be deprived of Communion in the Lords Supper, for either the neglect of it, and not seeing we are bound to Practise it? &c.

Ans. It doth appear from the Text that this is a Golden Chain linked together by the Spirit of God himself, the taking of one of which Links away may weaken the whole: and if the Wisdom of the Spirit hath linked or joyned them together, it seems to be great presumption in any to put them a sunder. Therefore let it be noted that the Apostle *verse 3.* Exhorts the Church to keep the *Unity of the Spirit in the bond of Peace.* In the 4, 5, 6. verses he shews, wherein the Unity of the Spirit which is to be kept consists, by giving a Character of the True Apostolick Religion, epitomized under seven Heads.

I. One

1. One God and Father of all, who is above all, and in us all.

2. One Lord the second *Adam*, the man Christ Jesus, by whom, and for whom are all things, the great Mediator betwixt God and Man.

3. One Faith, Believing in this one God, and this one Lord Jesus the one Mediator.

4. One Baptism, which in all the three Editions thereof hath signified a Profession and Ingagement to this one God, and one Mediator by the Profession of the one Faith.

5. One Spirit proceeding from the Father and the Son, the great Teacher and Instructor of this one Body into a further Communion with the Father and the Son.

6. One Body, whereof all the Baptised are professed Members, and whereto they are com-

compleatly United by that one Spirit.

7. One hope of their Calling, in believing the Resurrection of the Body, and Eternal Life, which God hath promised to all those that obey him.

From this we may with much Assurance infer, that we are under an indispensable Obligation to be found in the Practice of this one Baptism, which holds forth our Interest in, and Profession of this one God and Father, one Lord Jesus Christ, and one Spirit, into whose Name we are Commanded to be Baptised, *Matth. 28. 19. &c.* The Objector supposes the bare Belief (without the visible Profession) of Baptism, is enough; which indeed is not so: because the Nature and Constitution of this Ordinance is purely Practical by vertue of a positive Precept, and no pretence of a speculative Belief.

The An-
tients tell
us the
Form of
Baptism
when they
Expound,
Eph. 4. 5.
One Law.

Belief will excuse the neglect of
it; any more than the neglect of
an Exercise of Faith respecting
any other of the six points, which
the Holy Spirit has joyned with
it.

*Quest. Whereas it may be fur-
ther Queried. Whether one Ordi-
nance gives a Right to the enjoy-
ment of another?*

Answ. It is answered, no; For
we have before proved that all
Ordinances are to be observed in
that Order which the Appointer
of them hath prescribed; from
which we ought not to vary.
For as Circumcision was the first
Ordinance to be Administred be-
fore they might be partakers of
the Passeover although it gave not
a Right to the Passeover, yet
might not any partake of it (before
they were Circumcised) without
sin: So also in the New Testament,
Baptism

Baptism is the first Ordinance to be Administred by the direction and appointment of God, without which, the Supper of the Lord may not be received without Sin. All that is pleaded for by this, is the *Orderly* observation of the New Testament Ordinances.

Quest. But why should any be debar'd the enjoyment of those Ordinances they have light into, because they want light in others?

Answ. It deserves to be seriously considered, whether the neglect of the Ordinance of Baptism doth not more arise from the want of a heart to obey God therein, by reason of the contempt put upon it, then for want of Light. Is any Ordinance of Jesus Christ in the New Testament more plain and clear than this? Are there not many more instances in the New Testament for the Practise
of

of this then the Lords Supper? For besides the Institution of it by Jesus Christ, instanced by the several Evangelists, it is but four times mentioned, *viz.* *Act.* 2. 42. & 20. 7. *1 Cor.* 10. 16. & 11. 23. Whereas we find besides the Commission given by Jesus Christ, *Matth.* 28. 19. &c. that 'tis again enjoined, *Act.* 2. 38. & 8. 38. *Act.* 10. 48. & 16. 15. 33. *Act.* 9. 18. *Act.* 18. 8. &c. Neither do we find any one Ordinance of the Gospel so much made use of by the Apostles to incite Christians to die to sin, and live to God, as is largely demonstrated in the foregoing sheets, to which we refer, &c.

Obj. 11. *And whereas it may be Objected that 'tis Love and not Baptism, that discovers us to be Christs Disciples; It is answered.*

Answ. We do readily confess that

that we are commanded to put on love, *Coll. 3. 14.* which is a great Character of a Disciple of Christ, and it is much to be Lamented, that there is so little seen among Saints: Yet that cannot be called Love, which is exercised in opposition to the Order prescribed in the Word, by which Ordinances ought to be Administred; For as Love is a grace of the Spirit of Christ; so Ordinances are the appointments of the same Spirit which works Grace in the Hearts of Christians; All true Gospel Love being Regulated by Gospel-Rule; and as all men may know the Disciples of Christ by their Love one to another: so also, it is a Character given by the same Lord, of being a Disciple when this Love is manifest in keeping his Commandements, *John 14. 15.* *If ye Love me keep my Commandments. ver. 21. He that hath my Commandments, and keepeth them,*

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he

he it is that loveth me, and he that loveth me, shall be beloved of my Father, and I will love him and will manifest my self to him. ver. 23.

Jesus answered and said, If any man Love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our aboad with him. ver. 24. He that loveth me not, keepeth not my sayings, and the Word which you hear is not mine, but the Fathers which sent me. Now

of these Commandments this Ordinance of Baptism is not the least, and it seems to favour of little Love in them that would have Men believe, it is advanced in them above their Brethren to charge them with want of Love, as the only Reason why they cannot admit persons to the Supper of the Lord, that never yet Received the Baptism of Christ. Therefore,

Here we can Appeal to the Searcher of Hearts, That the true Reason is, because we dare not
break

break that Rule and Order by which we find the Primitive Saints walkt, and not want of Love to them. And the Sence we have of the great Severity God hath shewed against those that have made the least Breach upon that Order which he himself hath prescribed.

These things I leave to the serious Consideration of those to whom this brief Essay may come, desiring they may *try all thing, and hold fast that which is Good.*

F I N I S.
